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The Highland Churchman



VOL. XXV

February, 1955

NO. 1

FEB 24 1955



A Year Of Progress

The year 1954 was one of progress for the Diocese of Western North Carolina.

Solid gains, both spiritual and temporal, were recorded as the Diocese began to come alive with activity as many cures, long vacant, were filled with capable clerical leadership.

The opportunity for the lay leadership, which in many cases held the fort through dark hours, to join hands with new pastors presented itself. And neither failed.

Consider the results:

A total of 420 persons were confirmed during the year. This was 80 more than the total for 1953 and 70 more than in 1952.

The 1954 apportionments were over-subscribed. The Diocese asked for \$41,585 and got \$175.60 more. This seems like a small amount; but look at this: in 1953 the Diocese asked for only \$38,711 and got \$1,975 less.

Work was completed or started on new parish houses for Grace Memorial, Asheville; All Souls', Biltmore; Calvary, Fletcher; Grace, Morganton; St. Cyprian's, Franklin; and St. Luke's, Chunn's Cove.

Two new missions—Burnsville and King's Mountain—were admitted and work in Bakersville was started.

The Diocesan Advancement Fund was over-subscribed by almost \$40,000 as the total neared \$140,000 with only \$23,000 in outstanding pledges.

A home for the aging was given to the Diocese by Mr. and Mrs. C. E. Timson of Asheville and as the new year began, plans were underway to open its doors early in April.

Six priests and five deacons were ordained and two candidates and two postulants were accepted.

We would not wish to leave the impression that all the effort to reach these gains was put forth by new clergy; in-

deed notable examples of progress, some cited above, have come from parishes with rectors of long-standing service.

Trinity, Asheville, gave its Christmas offering of \$1,207.04 to St. George's, West Asheville, for the mission's building program. This example we laud as a manifestation of spiritual depth and growth.

Lastly, we would quote Bishop Henry's words at last year's convention: "When we have done all, we should always say we are unprofitable servants. There is no point of complacency in the Christian Church. May the Holy Spirit ever give us a vision greater than our capacity."

Lent, 1955

Against the background of the Cross, we begin on February 23, 40 days of prayer and fasting.

Those days can mean a "daily increase in the Holy Spirit more and more" or they can pass by leaving no mark on us.

A thought from one of the Forward Movement publications sums up the objective like this: If the motive of service is the glory of God, the reward of service is the joy of Christ received in one's life.

Never Too Old

A Missionary of the Episcopal Church in Kotzebue, Alaska, recently baptized an Eskimo woman who was 105 years old.

Our Cover

Our cover this month, depicting a Cross-centered world, is an original drawing by C. E. Dameron, Asheville artist and communicant of Trinity Church.

Deerfield Opening Set For Early April

By David W. Cooley

Deerfield, a home for the aging to be operated by the Diocese, is scheduled to open in April.

Deerfield was formerly the home and 30-acre property of Mr. and Mrs. C. E. Timson. Located on the Hendersonville road just south of Asheville, it was recently deeded to the Diocese for the purpose of establishing a home for amputatory residents.

The main purpose of the home will be to provide at reasonable cost full facilities, recreation and social activities in an active household for deserving people who have arrived at their "autumn years." The rate set for residents is \$150.00 per month. In the beginning, Deerfield will accommodate only 11 or 12 residents, but additional facilities will be added as rapidly as possible. Future plans call for the establishment of

facilities to care for residents confined to bed.

Applications for admission to Deerfield may be obtained from the rector of any Church in Western North Carolina. Additional requirements for admission to the home will include a physical examination and a personal interview with members of the admissions committee which is headed by Rev. I. N. Northup, of All Souls Church, Biltmore.

The grounds at Deerfield are beautiful and inspiring. The house is situated on the highest point of the 30-acre estate and the location was originally inspired by its commanding view of the Biltmore Estate off to the West.

The rooms are attractively and adequately furnished. Single and double rooms will be available. The staff will consist of those trained in handling the affairs of such a home. There will be many recreational facilities furnished such as games, radio, television, sight-seeing trips, newspapers, magazines, and opportunities to participate in handicraft work, coking, gardening and many other like activities.

Transportation will be furnished residents to nearby Asheville where they may shop, visit the public library or attend a movie. Transportation will also be furnished to church services in the area.

Deerfield trustees hope that those selected from the applications received to make Deerfield their home will find the peace of mind and companionship they have long been seeking, under the auspices of the Episcopal Church.

The opening of the home in April will bring into reality the hopes and dreams of many Episcopalians from throughout Western North Carolina and particularly those so closely associated with the establishment of the home.

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published by the Department of Promotion of the Diocese of Western North Carolina, monthly except January and September.

Entered as second-class matter April 19, 1943, at the Post Office at Asheville, North Carolina, under the Act of March 3, 1879.

Price 5¢ per copy; 50¢ a year, \$1.00 a year outside the Diocese of Western North Carolina.

EDITORIAL STAFF

The Rt. Rev. M. George Henry, Bishop
Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.
Mrs. M. C. McLaren.....Circ. Mgr.

Woman's Auxiliary News

By JANE H. SHAFFER

PROVINCIAL NEWS

At the meeting of the Woman's Auxiliary of the Fourth Province, held in New Orleans in November at the time of the regular Synod meeting, the following important resolutions were passed: (1) Thanks were extended to each of these four people for the generous gift of their time and talent in making the radio program ANOTHER CHANCE possible; Dora Chaplin, Peggy Wood, Don Elliott, and Caroline Rakestraw. This program has just been concluded throughout our Diocese. It was sponsored by the branches of the Auxiliary, and has proved a most successful venture: (2) a pledge for the daily use of the Calendar of Prayer issued for our Missions, and the support of our missionaries: (3) that a full delegation of representatives be sent to the Triennial Meeting in Honolulu next Fall, made up of women who would normally go, and not just of those who could pay their own expenses: (4) recognition of the ruling of the Supreme Court on non-segregation, and that each Diocesan Auxiliary take the next step, whatever it may be, toward integration of its minority group into the total life of the Auxiliary.

THE PRESIDENT'S NEWS LETTER

The news Letter for January of our Diocesan President, Mrs. May T. New, emphasized two points to be especially considered in the months ahead. The first is our part in the equipping of the Deerfield Episcopal Home in Asheville. This is the official name for the home for aging persons which was made possible by the gift of Mr. and Mrs. Timson of Asheville. Each Branch in the Diocese has received a copy of the Bishop's letter of the equipment needed to open this home. Each Branch is asked to be responsible for a share in this project. All supplies and equipment (or both) are

to be sent to the Rev. Mark Jenkins, Calvary Church, Fletcher, N. C.

The second point of emphasis Mrs. New had to make is attendance at Kanuga by one or more members of each Branch throughout the Diocese. The Adult Conference will be held from July 3-14. If a Branch President is unable to attend, Mrs. New asks that plans be made to send a member who will make a report to the organization on her return. Every effort should be made to have a representative from each Branch in the Diocese. We are one of the five owning dioceses of Kanuga, and our attendance, comparatively, is very small. Those of us who have had the privilege of attending Kanuga will never forget the inspiration derived there.

This year Mrs. Theodore O. Wedel will lead the courses at Kanuga for the Woman's Auxiliary. She is a former chairman of the National Executive Board of the Woman's Auxiliary, as well as a recent board member of the United Church Women. She was at one time secretary of Young People in the Dept. of Christian Education of the National Council, has served as Director of Religious Education in the Diocese of Chicago, and while in Chicago was advisor to the National Commission of Episcopal Young People. At present, Mrs. Wedel is a member of the Commission on the Life and Work of Women in the Church, part of the organization of the World Council of Churches. She is active in civic affairs in Washington, where her husband is a Canon of the National Cathedral, and Warden of the College of Preachers. Further information on the courses to be offered for the Woman's Auxiliary will be published in the next issue of The Highland Churchman. Make plans now to send someone to Kanuga this summer. A newsletter from your Diocesan Promotion Secretary, Mrs. Roger Shaffer, will be sent to

Woman's Auxiliary News



**Mrs. Theodore O. Wedel
Kanuga Speaker**

each Branch in the near future with complete details.

DIOCESAN NEWS

The Church Periodical Club Secretary, Mrs. Thomas O. Wright, is making every effort to have Church publications put into the public libraries throughout the Diocese. Books of particular interest about our Church as recommended by Mrs. Wright, are: *The Episcopal Church*, by George Atwater, all the *Church Teaching Series* published so far, and the 1940 *Chancel Hymnal* and *Prayer Book*. She asks that each Branch chairman let her know what has been done, or what is planned, to make these books available in our public libraries.

The All Saint's Day Memorial Offering, Mrs. James H. Howe chairman,

amounted to approximately \$1200, with five Branches not heard from. Many Branches went over their assessment. This offering will be sent to *St. Cyprian's, Franklin*, for building purposes.

The Devotions Chairman, Mrs. H. Roger Sherman, Jr., has suggested plans for a "Quiet Day" to be held in each Branch on February 2nd, the Feast of the Purification. Reports on this suggestion are not available at time of publication, but it is hoped that many branches were able to cooperate with the idea, and have Corporate Communion, followed by prayers and meditations on that day.

BRANCH NEWS

The Branches had a busy Christmas season, and several of them have sent news to your reporter. The support of this column by all the Branches is very encouraging—this is your page, so keep sending the news to your editor.

St. Paul's, North Wilkesboro had as guest speaker in December Mrs. Eugene Motsinger of Roaring Gap, who spoke on Christmas customs in England. She is a native of London.

Grace Memorial, Asheville, has a "Mile of Pennies" as a part of the talent project being carried on by the women of the Parish. A mile of pennies is 84,480—to date, 7000 pennies have been placed on the penny board. The money will be used for the Parish House Fund. The project is being handled by Mrs. H. H. Richardson, whose idea it was, and whose interest has kept the fund growing.

Church of the Redeemer, Shelby, had a most successful Christmas Bazaar realizing nearly \$700. Mrs. Frank Chamberlain and Mrs. Sherrill Lineberger were co-chairmen of the project.

St. Phillip's, Brevard Auxiliary has been reorganized, and the members divided into three guilds which meet the

(Continued On Page 14)

Statement Of Payments On Assessments

ASSESSMENTS		PARISHES	APPORTIONMENTS	
Assigned	Paid to Date		Assigned	Paid to Date
\$ 395.00	\$ 395.00	Asheville, St. Mary's	\$ 1,590.00	\$ 1,400.26
130.00	130.00	Asheville, St. Matthias	520.00	331.29
1,385.00	1,400.00	Asheville, Trinity	5,545.00	7,319.42
1,010.00	1,010.00	Biltmore, All Souls	4,035.00	4,096.74
190.00	190.00	Brevard, St. Philip's	755.00	755.00
100.00	100.00	Flat Rock, St. John's	410.00	410.00
435.00	435.00	Fletcher, Calvary	1,740.00	1,740.00
645.00	645.00	Gastonia, St. Mark's	2,585.00	2,947.23
460.00	460.00	Hendersonville, St. James'	1,840.00	1,626.12
675.00	675.00	Hickory, Ascension	2,690.00	2,690.00
320.00	320.00	Lenoir, St. James'	1,280.00	1,280.00
195.00	195.00	Lincolnton, St. Luke's	790.00	400.00
245.00	245.00	Marion, St. John's	985.00	985.00
570.00	570.00	Morganton, Grace	2,285.00	2,285.00
480.00	480.00	Rutherfordton, St. Francis	1,920.00	1,967.24
205.00	205.00	Shelby, Redeemer	810.00	811.90
860.00	860.00	Tryon, Holy Cross	3,430.00	3,430.00
195.00	195.00	Waynesville, Grace	770.00	770.00
95.00	95.00	Wilkesboro, St. Paul's	385.00	385.00
<hr/>		PARISH TOTALS	<hr/>	
\$ 8,590.00	\$ 8,605.00		\$34,365.00	\$35,630.20

		MISSIONS		
Assigned	Paid to Date		Assigned	Paid to Date
\$ 25.00	\$ 25.00	Andrews, Holy Comforter	\$ 70.00	\$ 93.96
25.00	25.00	Arden, Christ School	95.00	95.00
65.00	65.00	Asheville, Grace Memorial	255.00	255.00
110.00	110.00	Asheville, Redeemer, Craggy	435.00	235.00
50.00	50.00	Asheville, St. Luke's	205.00	205.00
25.00	25.00	Asheville, St. John's	100.00	100.00
150.00	150.00	Asheville, St. George's	610.00	666.42
170.00	170.00	Bat Cave, Transfiguration	680.00	722.00
25.00	—	Beaver Creek, St. Mary's	55.00	—
90.00	90.00	Bessemer City, St. Andrew's	365.00	18.36
60.00	60.00	Black Mountain, St. James'	230.00	230.00

And Apportionments For The Year 1954

95.00	95.00	Blowing Rock, St. Mary's	385.00	385.00
40.00	40.00	Boone, St. Luke's	160.00	160.00
25.00	25.00	Burke County, St. Paul's	30.00	40.00
175.00	175.00	Canton, St. Andrew's	695.00	423.17
25.00	25.00	Cashiers, Good Shepherd	65.00	65.00
25.00	25.00	Cherokee, St. Francis'	50.00	50.00
45.00	45.00	Edneyville, St. Paul's	180.00	100.00
105.00	105.00	Franklin, St. Agnes'	430.00	430.00
25.00	25.00	Franklin, St. Cyprian's	30.00	44.35
100.00	100.00	Highlands, Incarnation	410.00	422.32
25.00	25.00	High Shoals, St. John's	45.00	35.00
25.00	25.00	Legerwood, Chapel of Rest	25.00	25.00
25.00	25.00	Lincolnton, Our Saviour	110.00	56.00
25.00	25.00	Lincolnton, St. Cyprian's	25.00	29.73
25.00	—	Linville, All Saints	25.00	—
25.00	—	Little Switzerland, Resurrection	—	—
25.00	25.00	Morganton, St. Mary's	65.00	82.06
25.00	25.00	Morganton, St. Stephen's	45.00	45.07
85.00	21.25	Murphy, Messiah	345.00	7.17
25.00	17.00	Murphy, St. Barnabas	45.00	30.52
25.00	25.00	Penland, Good Shepherd	55.00	91.46
25.00	25.00	Rutherfordton, St. Gabriel's	95.00	95.00
40.00	40.00	Saluda, Transfiguration	170.00	170.00
35.00	35.00	Spruce Pine, Trinity	140.00	140.00
25.00	25.00	Sylva, St. John's	105.00	105.00
25.00	25.00	Tryon, Good Shepherd	50.00	50.00
25.00	25.00	Upward, St. John's	45.00	46.00
75.00	75.00	Valle Crucis, Holy Cross	295.00	309.02
—	12.00	St. John's Lower Watauga	—	6.02
—	—	Blackstone Mission	—	10.00
		Asheville Convocation	—	57.77
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\$ 2,040.00	\$ 1,905.25	MISSION TOTALS	\$ 7,220.00	\$ 6,130.40
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\$10,630.00	\$10,510.25	TOTALS	\$41,585.00	\$41,760.60

Confirmations

Dec. 5 St. Mary's Church, Asheville:

Sheridan Norton, Currier, Brian Jeremy Hoyle, Bernard Newton L'Houmedieu, David Bradley Morgan, Dasha Oblensky Morgan, Nancy Kieta Waldo Osteen, Margaret Louise Fleming (Mrs. S. M.) and Andrew Gennett.

Dec. 5 Grace Memorial, Asheville:

Mamie Roberts Keller (Mrs. Harry), Mary Deihl Crump (Mrs. G. C.) and Mary Ruth Ruby.

Dec. 5 Grace Church, Morganton:

Patricia Nichols, Mary Burgess Murphy, Mary Elizabeth Meachen, Bennett Fisher, Barbara Latham Kirksey and Jewell Evelyn Reaves.

Dec. 15 St. James', Black Mountain:

Lloyd Wayne Edwards, Doris Louise Craig Carpenter, Russell George Runion, Mary Wiggan, John Ivan Ivanoff, Maybelle Ivey Ivanoff, Donald Russell Runion, Dennis Lowe Runion, Lynne Rae Burks and William Lee Burks.

Dec. 12 Trinity, Asheville:

Bess Rogers Clement, Jane Arnold Vanderhoof Davis (Mrs. Exum), Charles Earl Green, Minniehazel Green, Gretchen Lynch, Margaret McKelvey McCaully (Mrs. Harry J.), Virginia Dame Murray, Charles Dewey Pearson, Susiebel Lovelace Pearson (Mrs. Chas. D.), Samuel Edward Pinzon, Virginia Coston Smith (Mrs. Howard L.), Catherine Volbeda (Mrs. Frederick), Martha Olga Volbeda, Mary Elizabeth Volbeda, Frederick Volbeda, Anne Anthony Maria Theresa Brown, Daria Gilles Christopher Jeanne Brown, Jane Sloan Coleman, Nancy Edgar Craig, Ronald Taylor Fortune, George Siday Gaillard, III, Helen Marie Gaunt, George Kenneth Grant Henry, Katharine Anne Hilton, Elizabeth Hodges, Margaret Harvey Loughhead, Susan Eleanor Miller, Thomas Pinckney Murray, Mary Diana Morrow, Dorothy Patton Parker, Martha Elizabeth Parker, Joan Porel, Virginia Griffith Simmons and Barnett Jenkins Sledge.

Dec. 19 Church of the Holy Cross, Tryon:

John Anthony McGuinn, Margaret Erskine Calhoun, Sally Stuart Westrand, Ross Alexander Klatte, Scott Capen Shaffer, Joseph Earle Crawford, Richard Shackleford McGavern, George Abram Dusenbury, III, Pamela Cheyney Bartol, Jerrie DuCharme Brannon, Jaye Virginia Lineberger, Robert Campbell Michael, Jr., Philip Lewis Preston, Robert Henry Millikin, III, Ann Bowen McCown (Mrs. Vance), William Vance McCown, Sarah Millikin McCown (Mrs. M. Ryan), William Thomas Bradley, Margaret Virginia Bradley (Mrs. W. T.), Signa B. Gardner (Mrs. Ralph), Jane Galloway McCown, Guy Grant Wedthoff, Bertha B. Tyrrell (Mrs. John H.) and R. Gerald Bryan (for St. Mary's, Asheville.)

Dec. 19 Grace Memorial, Asheville: Mary Emma Lewis.

Dec. 21 St. James' Hendersonville: Lewis Campbell Boyd, Helen McGarry Boyd and Virgil Edward Lawson.

Dec. 21 St. Philip's, Brevard:

John Wesley Bailey, Daniel Carleton Merritt and Columbus Few Lyda.

Dec. 28 St. Andrew's, Canton: James D. Sarven.

Ordinations

The Rev. James Young Perry, Jr., to the priesthood on December 15 at Grace Church in the Mountains, Waynesville, by Bishop Henry.

The Rev. Oliver Osmund Bill, to the perpetual diaconate on December 21 at St. James' Church, Hendersonville, by Bishop Henry.

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Father Farnum Observes 50th Anniversary

The Rev. Arthur W. Farnum, retired rector of St. Mary's Church, Asheville, observed the 50th anniversary of his ordination to the priesthood on December 1, St. Thomas Day, by celebrating the Holy Eucharist at 10 a. m. in St. Mary's.

Father Farnum, who served the church as rector for 19 years before his retirement in 1947, observed the 25th anniversary of his ordination at the church altar during his rectorship.

A native of Philadelphia, Father Farnum studied for the priesthood at Seabury Divinity School, Farbault, Minn., and was ordained in Gethsemane Church, Minneapolis, Minn., where he had gone to be near his grandfather, the late Bishop Henry B. Whipple, first Episcopal bishop of Minnesota. While at Seabury he was awarded the Gilbert prize in English Bible and the Whipple prize in Greek New Testament.

During his ministry here he served as rector of the Convocation of Asheville from its organization in 1922 until his retirement. He also served for many years as chaplain of the Central Labor Union, was active in the Diocese and served at various times on the executive council.

Father and Mrs. Farnum now make their home on Spooks Branch Rd., in Beaverdam.

Convocation Sets Pre-lenten Quiet Day For Feb. 21

The Pre-Lenten Quiet Day of the Convocation of Asheville has been set for February 21 at Grace Memorial Church, Asheville.

The Rev. W. Moultrie Moore, rector of St. Martin's Church, Charlotte, will conduct the Quiet Day which will begin at 10:30 A. M.

Quiet will be observed except during the lunch hour.

Historiographer Plans Book Of Sketches

By The Rev. James B. Sill

I have taken an interest in the past few years in writing historical sketches of our parishes and missions for the Highland Churchman. This has meant much research which has been a pleasure to do.

We have a committee on Diocesan History, of which I am chairman. I asked the committee to meet in Asheville recently for the purpose of determining whether the sketches and others that I have written, which have not appeared in the Highland Churchman, should be published in book form.

The committee was favorable to plans to publish the sketches and considered ways and means of publication. They were favorable to my asking certain persons to act as sponsors for the expenses to be incurred. We hope that expenses will be largely met by the book's sale.

The book will be illustrated with pictures of some of the churches of which I have written. I am collecting cuts of these and would be glad to know of persons who have pictures or cuts, especially of former church buildings rather than later ones.

The sketches do not include periods later than Bishop Horner's time.

I shall in time send notices to the parishes and missions concerning publication date of the book and price.

I wish to thank all those with whom I have corresponded and visited in gathering information for the sketches.

**Watch
For Our
Second Annual
Camp And Conferences
Issue
Next Month**



after class

by Jane Shaffer



The first day of Lent is called Ash Wednesday, and the date on which it falls each year depends on Easter. There are always 40 days in Lent, not counting Sundays. As you have learned in Church School, Sundays are always a celebration of Easter, so on that day we do not fast—it is a day of joy and happiness because our Lord rose from the dead.

Have you any idea why the word “Ash” is used in connection with the beginning of Lent? The use of ashes to show sorrow and penitence is an old, old custom, dating back long before the birth of Christ. As we remember each day of Lent what our Lord did for us by making His great sacrifice on the Cross, we are sorry for all the things we do wrong, and we think especially of these things at this time and promise to do better. In some of our churches, there is a service called “The Imposition of Ashes.” The palms which have been saved from the Palm Sunday of the year before are burned, and we go to the altar rail where the priest signs our foreheads with the Cross, using these ashes. In churches where this service is not used, there is a service provided in the Prayer Book for Ash Wednesday called “A Penitential Office,” on page 60.

While we make a special effort during Lent to remember Christ’s sacrifice for us by giving up something we very much

like, such as candy or a movie, let’s plan this year to carry the idea a step further, and *take on* something extra. Attend special Church School Lenten classes if they are offered in your Parish, or set



some goal in reading about your Church. Possibly you might study a Psalm each night at bedtime, or read a chapter from the Bible. Whatever you do, do it regularly. When Lent is over and the joyous Easter Season arrives, be able to say “I have kept a good Lent.”

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The Bishop's Calendar

- Sun., Feb. 6 11:00 A.M.—St. James' Church, Lenoir.
 7:30 P.M.—Church of the Ascension, Hickory.
 Feb. 11 10:30 A.M.—Executive Board of Woman's Auxiliary, Hendersonville.
 Sun., Feb. 13 11:00 A.M.—St. John's, Marion.
 Feb. 17-18 —Laymen's Area Meetings.
 Sun., Feb. 20 11:00 A.M.—St. Luke's, Boone.
 3:00 P.M.—St. Mary's, Beaver Creek.
 Feb. 23 12:00 M. —Church of the Good Shepherd, Raleigh.
 Sun., Feb. 27 11:00 A.M.—St. James', Hendersonville.
 Feb. 28 - March 4 —Noon Services, St. Peter's Church, St. Petersburg, Fla.
 Mar. 1 7:30 P.M.—St. Andrew's Church, Tampa, Fla.
 Mar. 2 8:00 P.M.—St. Peter's Church, St. Petersburg.
 Mar. 3 8:00 P.M.—Clearwater, Fla.

Miss Lola Crawford Engaged To Mr. Chaplin

The engagement of Miss Lola Spencer Crawford of Rutherfordton, daughter of Mrs. Robert Hope Crawford and the late Dr. Crawford, to the Rev. Paul Chaplin, son of the late Mr. and Mrs. Saxby Chaplin of Charleston, S. C., has been announced.

Mr. Chaplin is rector of St. Francis' Church, Rutherfordton.

The wedding is planned for April 16.

Provincial Chairman To Address Laymen

Allen Bartlett of Birmingham, Ala., will speak at two area meetings of laymen of the Diocese in February.

The first meeting, for the Asheville area, will be held Thursday, February 17 at 6:30 p.m. at Trinity Church, Asheville.

A meeting for the Morganton area will be held Friday, February 18 at 6:30 p.m. at Grace Church, Morganton.

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ASHEVILLE, NORTH CAROLINA

— SAFETY —

Council Approves \$54,400 In DAF Loans And Grants

Loans and grants totaling \$54,400 from the Diocesan Advancement Fund were approved at a meeting of the Executive Council on January 11. Of the total, \$48,400 went for loans and the remaining \$6,000 in outright grants.

The action left some \$5,600 for grants and \$500 for loans in the fund.

It was announced that the fund totaled

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almost \$140,000 in pledges and gifts with slightly over \$23,000 due in pledges.

Loans and grants were approved as follows:

Grace Memorial, Asheville, \$16,400 loan payable monthly for 16 years, to be used to build a rectory.

St. James', Black Mountain, \$6,000 loan payable monthly for six years, to cover outstanding indebtedness.

St. Mary's, Beaver Creek, \$1,000 loan payable monthly for four years and a \$1,000 grant, for remodeling basement and installing furnace.

St. George's, West Asheville, \$25,000 loan payable monthly for 15 years and a \$5,000 grant for building program which envisions a \$60,000 church and a \$40,000 parish house.

In other business the Council voted to cut the 1955 budget by \$7,500, holding in abeyance an item of \$4,500 for auto replacement and cutting to \$3,000 an item for travel expense for clergy.

famous names



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Church School Literature Discussed At Meetings

A series of meeting and teacher training conferences for Sunday School teachers and parents and leaders of parents' classes were held early in February in the Diocese.

The Rev. William B. Murdock, Associate Secretary of the Leadership Training Division of the National Council's Department of Christian Education, visited the Diocese for the meetings.

The meetings were planned in connection with the new Sunday School material which will be introduced this Spring.

At meetings for adult leaders, parents and clergy discussed home-church cooperation and reviewed the parent's manual prepared as a supplement to the children's Sunday School texts.

The teacher training conferences were held in four areas in the Diocese to train teachers in the use of the new curriculum courses which will be available in May.

Mr. Murdock spoke January 31 at a clergy conference at All Souls Church, Biltmore. He spoke again January 31 at 7:30 P. M. in the parish house of Trinity Church, Asheville, and held a similar

meeting February 1 at 7:30 P. M. in Waynesville.

Teacher training conferences were held as follows:

February 1 at Grace Church, Waynesville; February 2 at St. James' Church, Lenoir; February 3 at Church of the Redeemer, Shelby; and February 4 at Grace Memorial Church, Asheville.

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Woman's Auxiliary News

(Continued From Page 5)

first Thursday in each month; St. Elizabeth's Guild, St. Hilda's Guild, and St. Ann's Guild. Four times a year a joint

meeting of the guilds will be held, at which time reports will be made and matters of interest to all members taken up and passed on.

The mission study for the winter is "Under Three Flags," the discussions planned by Mrs. Mary Jenkins, chairman of Mission Study.

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The Rev'd P. W. LAMBERT, Jr., O.G.S.
RECTOR

THE CROSSROADS OF DECISION

**The
Theory**

"From each according to his abilities; to each accord-
ing to his needs."

KARL MARX

**The
Result**

"If every man has to have his share allotted to him
from above, we arrive at a prison existence where
everybody is at the mercy of the wardens. In our own
prisons, the warden is at any rate a recognized official,
against whom one can lodge a complaint. But who will
be the wardens in the general communist prison? There
will be no question of lodging complaints against them.
They will be the most merciless tyrants ever seen, and
the rest will be slaves of the tyrants."

BISMARCK

**The
Truth**

"Seek ye first the kingdom of God and His righteous-
ness, and all these things shall be added unto you."

JESUS CHRIST

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The Highland Churchman



VOL. 25

March, 1955

NO. 2

SECOND ANNUAL CAMPS AND CONFERENCES ISSUE

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Conference For Young People Set June 19

The Young People's Conference for girls and boys 13 to 15 inclusive opens at Kanuga with supper on June 19 and closes after breakfast July 1.

The daily schedule includes morning and evening devotions. Each conference member is required to take classes in the morning. The afternoon is devoted to sports, hiking, and swimming. Each evening there is a program of recreation and fun. Recreation includes swimming and boating in Lake Kanuga, hiking, games, stunts, tennis, baseball, basketball, and other sports.

The rate for the Young People's Conference is \$45.00, payable \$10.00 with the registration and the balance the day the conference opens. Scholarships to this and Leadership Training Conference are available to worthy young people who could not otherwise come to Kanuga. These scholarships cover the conference fee, except for the \$10.00 registration fee which must be paid by everyone attending the conference. In return for the scholarship, recipients serve as waiters and waitresses in dining room. Application for scholarships must be made through your Rector or your Bishop. Appointments are made on or about the 15th of May.

Adult-Clergy Meet Is Popular At Kanuga

One of the most popular conference periods at Kanuga is the Adult-Clergy Conference. The aim and purpose during this period is the development of the Individual in Christian Living, the enrichment and deepening of the spiritual life through worship, study and recreation. There is also emphasis on the training of leaders for work in the home Parish and Mission.

There will be two principal speakers this year: Dr. Theodore O. Wedel, Warden of The College of Preachers, Washington, D. C. and Dr. Albert T. Mollegan, Virginia Theological Seminary, Alexandria, Virginia. An outstanding faculty including The Rt. Rev. Thomas N. Carruthers, Mrs. T. O. Wedel and others will teach a variety of courses.

A limited number of children between the ages of three and twelve only will be accommodated during the Adult Conference. A Children's Mission will be held during morning hours and Twilight Services.

The Rt. Rev. Tomas H. Wright, Bishop of East Carolina will be director for the conference which will begin with supper on Sunday July 3 and close with breakfast Thursday July 14.

A special folder on this conference will be printed in April for those who are interested.

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RECTOR

Georgia Rector Will Direct Day School Meet

The Rev. Allen B. Clarkson, rector of the Church of the Good Shepherd in Augusta, Ga., will direct a conference on parish day schools opening at Kanuga on June 13.

This Conference is called by the Parish Schools and Kindergartens Committee of the Department of Christian Education for the Province of Sewanee. It will draw together directors, teachers and Board members of the 70 or more Parish day schools in this Province. Time will be devoted to the problems of parish school Christian Education, management, finances, promotion and teacher training.

All parishes who have or are planning parish day schools will want to send personnel to this conference. It will open with supper June 13 and close with breakfast June 18. The fee will be \$22.50. Register early as only a limited number can be accommodated. Requests for information should be addressed to the Rev. Mr. Clarkson.

The Highland Churchman

P. O. Box 2154 Asheville, N. C.

Published by the Department of Promotion of the Diocese of Western North Carolina, monthly except January and September.

Entered as second-class matter April 19, 1943, at the Post Office at Asheville, North Carolina, under the Act of March 3, 1879.

Price 5¢ per copy; 50¢ a year, \$1.00 a year outside the Diocese of Western North Carolina.

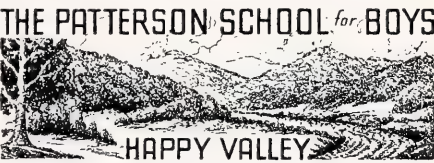
EDITORIAL STAFF

The Rt. Rev. M. George Henry, Bishop
Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.
Mrs. M. C. McLaren.....Circ. Mgr.

Alcoholism Conference To Open On June 10

The conference on alcoholism at Kanuga will be open to all who are concerned with the problem of alcoholism. Wives and husbands of alcoholics and any who feel a responsibility in this field are invited. The increasingly large number of clergy who are counseling alcoholics are especially urged to attend. The aim of the conference will be to discuss sound methods of approach and all the helps that are available.

The Conference opens with supper June 10 and closes after dinner June 12. The fee is \$12.00. Clergy who must leave Saturday night will be charged in proportion.



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Woman's Auxiliary News

By JANE H. SHAFFER

DIOCESAN NEWS

The spring Executive Board Meeting of the Woman's Auxiliary of the Diocese of Western North Carolina, was held Friday, February 11th at the home of Mrs. R. L. Haden in Hendersonville. Mrs. George Eckert and Miss Aline Cronshey were co-hostesses with Mrs. Haden. One new appointment was announced by the President, Mrs. May T. New. Mrs. Henry Laurens of *St. James', Hendersonville*, has been appointed as a member of the Nominating Committee.

Youth Work in the Diocese was reported on by Bobby Haden of Hendersonville. Area meetings were held in December, and the Youth Diocesan Convention will be held at Morganton on April 15-16. The young people are hoping to send a delegation to the National Convention in Minneapolis in August. This will necessitate chartering a bus. Any Branch desiring to help send our young people to Minneapolis is urged to write to Bobby Haden, Rt. 5, Hendersonville.

Mrs. George F. Eckert, *Treasurer*, reported a balance on hand of \$665.86 as of December 31st, 1954.

The United Thank Offering Custodian, Mrs. Walter T. Carpenter, reported the total ingathering for 1954 as \$6,806.34 plus interest, making a total of \$6,977.16. The total Thank Offering for the Triennial period amounted to \$13,676.89.

Christian Social Relations Secretary, Miss Mary E. Walters, reported on progress at Deerfield Home, the Home recently given to the Diocese for aging persons by Mr. and Mrs. Timson of Asheville. At present the Home will be able to take care of 12 ambulatory residents. It will open on May 1. One Board member from the Woman's Auxiliary will be a member of the Deerfield Board. Miss Walters asks that each Branch notify Mrs. New

concerning what it is prepared to give in the way of linens, small or large items, and furniture. The linens and small items are to be sent to the Rev. Mark Jenkins, Calvary Church, Fletcher, and the larger items and furniture to Mr. Edward F. Deacon, 31 Hilltop Road, Asheville, N. C. For information on what is most needed, write direct to Mr. Deacon. One or two Branches have already volunteered to furnish a complete room.

Church Periodical Club Chairman, Mrs. T. C. Wright, announced that 20 Branches have responded to her appeal to put literature about the Episcopal Church into the public libraries. All 20 of these Branches have contributed the full number of books suggested by Mrs. Wright. The goal by June 1st is 40 Branches participating.

The President announced that the Annual Meeting will be held at Kanuga June 9th and 10th. Plans are being made now for interesting programs to be presented. She reported on the opening which she attended in January in Atlanta of the Protestant Radio and TV Center. At that time, a garnet cross was presented to Miss Peggy Wood for her contribution of time and talent on the radio program *Another Chance*. A new radio program of the Episcopal Church is planned for Fall.

The Board instructed Mrs. New to make 5 plane reservations for the Triennial Convention in September in Honolulu. Delegates to this Convention will be elected at the Annual Meeting.

Bishop Henry thanked the Woman's Auxiliary for its splendid help toward furnishing Deerfield. He also discussed ways of making the parishes more aware of diocesan projects, as all diocesan institutions need our help and concern.

Mrs. Walter T. Carpenter, one of the three Auxiliary representatives on the Board of Appalachian School, asked for all the help possible for the School. The School takes care of boys and girls

ges 6-12. It has room for many more students than are now attending. It is one of our diocesan institutions. Plan to include a contribution in your budget for its upkeep and maintenance. Visit the School, and find out what is needed, or write direct to Father Lambert at the School.

The offerings from the spring District Meetings will be used to buy a deep freeze unit for Appalachian.

DISTRICT NEWS

The Spring District Meetings will be held the last of April. *District I* will meet at *St. Agnes' Church, Franklin*, Thursday, April 21st; *District II* at *St. George's, West Asheville*, Friday, April 22nd; *District III* at *St. Mary's, Blowing Rock*, Thursday, April 28th; *District IV* at *St. Mark's, Gastonia*, Friday, April 29th. All these meetings will commence at 10:30 A. M. with a celebration of the Holy Communion. *District V* will meet at *St. Cyprian's, Franklin*, at 1 A. M. Sunday, May 1st.

BRANCH NEWS

Election time for new officers will soon be here. Pictures of incoming presidents will be acceptable for the May issue. A small, wallet-sized glossy print will do. Send them to Mrs. Roger Shaffer, Tryon, N. C. with proper names attached, by May 1st.

There will be no Auxiliary column in July, August, or September. Send in your summer plans in advance so that they may be printed in the June issue of *The Highland Churchman*.

St. James', Hendersonville, observed Quiet Hour on the Feast of the Purification, February 2nd. Mrs. Claude Henson, chairman of College Work, spoke at the monthly meeting in February.

Church of the Redeemer, Shelby, has organized a Junior Altar Guild of girls 12-14. In the near future, the girls will be inducted into the Senior Altar Guild during a service of the Holy Communion.

Family Conference Is Vacation Together

The Family Conference at Kanuga is a rare opportunity for you and your family to enjoy a vacation together. In addition to a lot of good clean fun together you will benefit by Christian Education, share in Christian Fellowship and unite in Christian worship. Let your vacation provide re-creation as well as recreation!

The Family Conference will be limited to about 25 families. It will be to your advantage to get your application in as early as possible. You may bring as many children as you wish. The only restriction is that mother and father both must attend the conference.

The Family Conference will open with supper. July 16 and close with breakfast July 22. Adults \$26.00; children 13 to 15, \$20.00, children 12 and under \$15.00. Send registration fee of \$10.00 per family.

The Rev. Capers Satterlee of Spartanburg, S. C., will be director for the family conference.

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Kanuga's Early Years

By THE REV. JAMES B. SILL
Diocesan Historiographer

It was in 1928 when the first Summer Conferences were held at Kanuga, and were so held with consent of the owners of the property before the Church had acquired title to it. It was to be a test on the part of those promoting the Conferences as to a possible future success in the holding of them. The buildings had been used for hotel purposes, and were now available for purchase, as also a surrounding tract of 400 acres including a lake. The owners of the property, through Mr. George Stephens of Asheville, who was one of the owners, had offered the property for \$98,000.00, but with additional expenses in securing it the price in time amounted to \$104,000.00. The plan of those of the Church interested in securing the property was that the ownership should pass to the four dioceses of Western North Carolina, East Carolina, South Carolina and Upper South Carolina, for the purpose of a Summer Conference Center, and that a Board of Managers for the Conference Center should consist of the bishop of each diocese, and of a clergyman, laymen, the president of the Woman's Auxiliary and a representative of young people from each diocese. The plan succeeded, and the property was bought in time for the 1929 Conferences.

Behind these few words lies a vision of the Rt. Rev. Kirkman G. Finlay, Bishop of Upper South Carolina, and a willingness to back up the vision with some hard labor, of which raising the necessary funds for acquiring the property was not the least. A few years previous, Bishop Juhan, of Florida, while rector of Christ Church, Greenville, S. C., had promoted camps for boys and girls, and Bishop Finlay and others had opened a young peoples' conference center, first at Bowman's Bluff on the French Broad River, and later at Camp Transylvania, near Brevard. Bishop Finlay and others felt

the need of promoting the conferences on a larger scale than those plans afforded.

The price of the Kanuga property seemed almost impossible to meet. Mr. Stephens undertook to raise donations through Asheville Church people, and he advised Bishop Finlay to go to New York to raise funds. Through Mr. Stephens \$45,000.00 was pledged. The bishop went to New York and returned with \$600.00; \$500.00 of which amount was given by a Presbyterian. "It looked as though the proposition was hopeless," so the bishop reported. At Mr. Stephen's suggestion, and giving the bishop the names of ones to be interviewed, he again went to New York, the effort now resulting in securing \$45,000.00. So the Kanuga property came into possession of the Church in time for the 1929 Conferences.

The successful continuance of them was due both to the guiding and persevering spirit of Bishop Finlay, as also to those assisting him in the teaching and in the managing staffs. The Rev. Rufus Morgan acted as his assistant manager and also as treasurer of the Board of Managers. Dr. H. K. Pendleton, of The Advent, Spartanburg, was chaplain of the Adult Conference. Dr. Homer Starr of Charleston was dean of the Young Peoples Conference. Rev. J. W. Cantey Johnson and Rev. John Long Jackson were directors of the Adult Conference. The bishops of the Carolinas, Bishop Thomas, Bishop Darst, Bishop Horner and later Bishop Gribbin were all active supporters of Kanuga. Many women of the Church became leaders in the teaching positions and also acted as counselors and hostesses.

The general pattern of the conferences has continued largely as in the early years.

The following report of 1932 Adult and Clergy Conference in the Highland Churchman shows how successful was one of the Conferences in the early

ears: "Delegates and leaders came this year to the number of 220; ten members of the staff, whose duties prevented class attendance, and twenty-six children brought the total number to 56.

The following dioceses were represented by those taking courses, including the leaders: Upper South Carolina, 40; North Carolina, 59; South Carolina, 35; Western North Carolina, 25; Southwestern Virginia, 12; Washington, 11; East Carolina, 8; Georgia, 5; Tennessee, 5; Virginia, 4; Florida, 2; Louisiana, 2; and other Dioceses, 12.

The location of the Kanuga buildings, on the shore of a lovely lake, with some adjacent farm land in a woodland setting with a mountainous background, proved to be ideal for the purposes of the Conference Center. No one in its early days enjoyed the place more and helped more to promote the welfare of those who came to use its benefits and privileges, than the bishop who had had a vision and with a loving heart and open mind had helped to bring it to its happy fulfillment. He, we may say, was foremost in creating what many have learned to know as "The Spirit of Kanuga."

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Counselor's Conference Is New At Kanuga

The camp counselors training conference is new in the schedule at Kanuga. It is open to boys and girls 16 and over who plan to serve as counselors in any of the Diocesan camps or at Kanuga.

The program will include not only the duties and responsibilities of camp counselors, but also techniques for leading such camp activities as crafts, games, campfire programs, etc.

This conference will be limited to 50 carefully selected young people. All requests for admission should be in before May 1, preferably earlier. Wherever possible personal interviews will be arranged. Dining room scholarships will be available.

Interested young people should write for additional information and special application blank.

The conference will be held July 3 to 14 and the fee will be \$50 or \$10 plus scholarship.

Girls and Boys Camps To Be Held in June, July

Three camps for girls and boys will be held at Kanuga during June and July.

A Midget Camp for girls who have completed the fourth or fifth grade in school will be held in two sections, one June 6 to 18 and the other July 18 to 30.

Girls who have completed the sixth or seventh grade in school will attend the Girl's Camp which will also be in two sections, June 20 to July 2 and August 1 to 13.

A Cub Camp for boys who have completed the fifth, sixth or seventh grades in school will be held July 4 to 16.

All camps begin with the evening meal on opening day and close immediately after breakfast on closing day.

The rate for these Camps is \$37.50, payable \$10 with registration and the balance the day Camp opens. This fee covers everything except for materials used in the craft shop.

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Patterson Camp's 13th Year Opens in June

By THE REV. G. MARK JENKINS
1955 will be the thirteenth year we have had a Diocesan Youth Camp in June at Patterson School in Happy Valley. Many preparations must be made far in advance, and a lot of hard work by many is given to make the camp week a happy and successful one. This effort is all in vain unless we remember the real purpose in having Patterson Camp each year.

The Youth of the Church has a motto: "To know the Christ and to make Him known." Here we have our basic reason for Camp. "To know the Christ." Our program for the week is built around daily worship, morning and evening, and study classes on The Bible, the Prayer Book, the Creeds and the History of The Church. There is no better way to know the Christ than through worship and study, and we learn that our God is not one who demands gloomy, sad and unhappy children on earth; rather, we learn that God wants us to enjoy life in His fellowship and with each other. In this knowledge we find the purpose for the other parts of our Camp life, the afternoon recreation of sports and swimming plus the evening programs in the gym. In this we begin practicing the second part of our motto. We carry our knowledge of God and our Missionary vision away from Camp back to our homes, our parishes and missions.

Close to one thousand boys and girls have come to Patterson for Camp week, and have come to realize the real meaning of our motto.

Age limits are 12 through 23. Episcopalians will be given first choice to May 1st. After that any boy or girl may come until our limited accommodations are filled.

Rectors have registration blanks which should be filled out and mailed to the Rev. G. Mark Jenkins at Fletcher, N. C.

Christian Education Meet Set In July

Mrs. Dexter Stephens of West Cornwall, Conn., will direct a conference on Christian Education at Kanuga July 16 through July 22.

This is a new conference which will be of special interest to Directors of Religious Education and Church School teachers. In 1955 the entire program will be devoted to the new curriculum for the 1st, 4th and 7th grades. A faculty that is thoroughly familiar with the new courses for these grades will lead this "how to teach" conference. The discussions will center around actual teaching situations and will be very practical, with only a minimum of theory.

Leaders, Counselors Of Youth To Meet

Leadership and counselors training conferences will run simultaneously the week of June 13 at Kanuga.

The week will be filled with program techniques, exchange of ideas, training in the art of leadership and practical learning by doing.

There will be joint meetings as well as separate sessions for youth leaders and counselors.

Counselors and potential counselors of youth groups and officers of youth groups are eligible to attend. Youth group officers must be endorsed by rectors or priests-in-charge.

The conference fee is \$22.50.

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Confirmations

Jan. 14 St. James' Church, Lenoir:
Dosenback, Norbert Francis.

*Jan. 16 Church of the Incarnation
Highlands:*

Connell, John L.; and Connell, Var-
ina Pauline.

*Jan. 23 Church of the Transfiguration
Bat Cave:*

Burch, William Albright; McWhirter,
Doris Elaine (Mrs. Henry); Proctor,
Francis Clyde; Proctor, Anne Camilla
(Mrs. F. C.); Salter, Vaughn Thomas;
and Salter, Ruth Eleanor (Mrs. V. T.)

Jan. 30 St. Francis', Rutherfordton:

Bradley, Frank Albert; Bradley,
Horace Spencer; Mebane, John Gilmer;
McCormick, George Michael; Thomas,
Brenda Irene; and Thomas, Benjamin,
Jr.

Feb. 20 St. Luke's, Boone:

Harvell, Barbara Lynn; Strider, Eva
Lee; John, Evan; and John, Jane.

Feb. 20 St. Paul's, Wilkesboro:

Carter, Dorothy Call (Mrs. J. B.)

Feb. 27 St. James', Hendersonville:

Boyd, Mary Helen; Briggs, Johnnie
Lamb; Causby, Mary Martha; Ed-
wards, Laura Elizabeth; Engles, Marie
Fleuroung; Ewbank, Marianne Macire;
Gregory, Barbara Jane; Harrelson,
Carole Anne; Harrelson, John Whaley;
King, Richard Campbell; King, Mar-
garet Louise; Mayo, Frank Shapard;
MacDowell, Dorothy Dubose; Kimzey,
Elizabeth Sue; and Neill, Martha
Louise.

This hymn of praise has been sung
in public worship for over 1300 years.
It is in the Gospel of St. Luke 1:46-55,
and is the first canticle in our Evening
Prayer Service in the Prayer Book. The
definition of "magnify" which is what
"Magnificat" means is "to praise
highly".

God's angel called Mary "blessed,"
and so we do today, and speak with
reverence of her whom God honored to
be the Mother of His Son.

Copyright 1954, Jane H. Shaffer

THE MAGNIFICANT. The angel
Gabriel was sent from God to a city
in Galilee called Nazareth and there he
found a virgin called Mary, who was to
marry Joseph, a carpenter. And the
angel said to Mary, "Blessed art thou
among women. Fear not; for thou hast
found favor with God. Thou shalt
bring forth a son, and shall call his
name Jesus. He shall be great, and
shall be called the Son of the Highest,
and he shall reign over the house of
Jacob forever; and of his kingdom there
shall be no end. The holy child which
shall be born of thee shall be called
the Son of God."

Mary had heard since she was a little
girl the story of how some day God
would choose a young woman to have
His Son. When the angel visited her
and she knew she had been chosen, she
was filled with joy and wonder that
this glorious thing had happened to her,
and she sang this beautiful song:

"My soul doth magnify the Lord,
and my spirit hath rejoiced in God
my Saviour. For he hath regarded
the lowliness of his handmaiden.
For behold, from henceforth all
generations shall call me blessed.
For he that is mighty hath magni-
fied me; and holy is his Name.
And his mercy is on them that fear
him throughout all generations.
He hath showed strength with his
arm; he hath scattered the proud in
the imagination of their hearts.
He hath put down the mighty from
their seat, and hath exalted the
humble and meek. He hath filled
the hungry with good things; and
the rich he hath sent empty away.
He remembering his mercy hath
holpen his servant Israel; as he
promised to our forefathers, Abra-
ham and his seed, for ever."

The Bishop's Calendar

un., Mar. 20 11:00 A.M.—Grace Church, Waynesville.
 7:00 P.M.—Patterson School.
 Mon., Mar. 21 10:30 A.M.—Department of Missions, Office.
 Tues., Mar. 22 10:30 A.M.—Executive Council, Office.
 un., Mar. 27 through—Preaching Mission, Trinity Church, Baton Rouge, La.
 Fri., April 1
 un., Apr. 3 11:00 A.M.—St. Agnes', Franklin.
 3:00 P.M.—St. Cyprian's, Franklin.
 P.M.—Church of the Incarnation, Highlands.
 P.M.—St. John's, Cartoogechaye.
 Wed., Apr. 6 7:30 P.M.—St. James', Lenoir.
 Good Fri., Apr. 8 —Church of the Transfiguration, Bat Cave.
 12:00-3:00 P.M.
 un., Apr 10 8:00 A.M.—St. Luke's, Chunn's Cove.
 11:00 A.M.—St. George's, West Asheville.
 4:00 P.M.—Highland Hospital.

Guest Period At Kanuga Begins On July 25

After the close of the camps and conference periods at Kanuga, the guest period from July 25 to August 27 affords an opportunity for a vacation in the atmosphere of Christian family living.

Swimming in Kanuga Lake is under the supervision of competent life guards. Boating, tennis and softball are popular sports with the young people. Guided hikes are enjoyed by all.

There are classes in handicrafts for both young and old. There is a planned activity every evening providing wholesome fun for all; plays, pageants, parties, dances and movies are regular features.

Of special interest to the men is the excellent fishing in Kanuga Lake.

For information and reservation write Willard P. Verduin, Manager, Kanuga Conferences, Hendersonville, N. C.

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The Highland Churchman



DL. 25

April, 1955

NO. 3



All Souls Church, Biltmore,
Site of 1955 Diocesan Convention

See Page 4

Planning For Vacation Church School Should Begin Now

One of the most effective means to Christian education is the vacation church school. In the customary ten weekday mornings, there is an opportunity unequal to that which is found in the more formal Sunday school class sessions spread over eight or nine months. The day-by-day relationships with Christian leaders in group activities open the way for real life experiences through which the Christian Faith can be taught and learned effectively.

Through daily worship, classes, recreation, and a variety of projects, children have an unusual opportunity to come to know the meaning of the fellowship of the Church, the Bible, Christian living, the joy of sharing, and the fun of creative crafts.

A leaflet about summertime activities has been made available by the Department of Christian Education. Designed for free distribution, the leaflet will contain brief descriptions of several summertime activities: vacation church

school, day camping, junior camping, and family events. Suggested course materials and resources will be listed for each activity. The leaflet may be obtained free from the Department of Christian Education, 28 Havemey Place, Greenwich, Conn.

Among the vacation church school materials recommended will be two courses now being prepared by the Department. One is a course for primary children, and the other, for junior children. A hand book is to be published for each of these age groups, and the leader's material for both groups will be prepared in a third book. Both courses are based on the Parables.

Also recommended for vacation church school juniors is the earlier Seabury Press publication, *Action Through the Christian Year*, 85 cents. Order from the Seabury Press, Greenwich, Conn.

New Book of Sermons By Dr. Huess is Outstanding

"Our Christian Vocation" by Dr. John Huess, is such an outstandingly written book that anyone who reads it will surely want a copy.

The book is comprised of sermons preached by Dr. Huess at Trinity Parish, New York, where he is the rector.

Each chapter is a complete sermon and from each chapter, the reader learns much. One of the most beautiful ones in the book is entitled, "The True Function of a Christian Church." This is especially fine, instructive writing, something which every churchman should read for the beauty of its content.

This is a book which will appeal both the theologian and the layman—brings great meaning and beauty to our worship of Almighty God in His church. It is a guide in our personal problems and in our religious life, written with beautiful simplicity.

F. Mc

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published by the Department of Promotion of the Diocese of Western North Carolina, monthly except January and September.

Entered as second-class matter April 19, 1943, at the Post Office at Asheville, North Carolina, under the Act of March 3, 1879.

Price 5¢ per copy; 50¢ a year, \$1.00 a year outside the Diocese of Western North Carolina.

EDITORIAL STAFF

The Rt. Rev. M. George Henry, Bishop
Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.
Mrs. M. C. McLaren.....Circ. Mgr.

Four Parish Life Conferences To Be Held in Diocese This Year

Four Parish Life Conferences will be held in the Diocese this year under the sponsorship of the Department of Christian Education.

Three of the conferences will be held in May and the fourth will be held in July.

The conferences (intensive weekends) will be for at least five delegates from each church in the area and will be patterned after one held at Kanuga last year with six parishes participating.

The purpose of the conference will be to communicate the Faith in such a way that communication will use both the language of relationship and the language of words in accomplishing its end.

Rev. David R. Hunter, head of the Diocesan department of Christian education, calls the intensive weekend an experience of the Faith as well as a personal encounter with its meaning.

Leadership for the conferences in May will be provided by the Adult Leadership Training Commission of the National Council. For the July conference, the Diocesan Department hopes to share the leadership of the Rev. Stan Carmichael of New Hampshire, who has just finished at the conference on Christian Education at Kanuga.

The schedule of conferences follows:
May 6-8, *Blowing Rock Area*: Headquarters, Martin House: includes Blowing Rock, Boone, Beaver Creek, Wilkesboro, Valle Crucis, and Lenoir.

May 20-22, *Franklin Area*: Trimont and Kelly's: includes Franklin, Highlands, Canton, Murphy, Waynesboro, Andrews, Sylva, and Cherokee.

May 20-22, *Shelby Area*: includes Union, Ruthefordton, Lincolnton, Shelby, Bessemer City, and Kings Mountain.

July 22-24, *Asheville Area*: Headquarters, Kanuga: includes All Souls, St. Mary's, St. George's, Grace, Black Mountain, Haw Creek, Fletcher, and Brevard.

Miss Fletcher in Charge of CS Teacher Training

The Diocesan Department of Christian Education has appointed Miss Lucy Fletcher of Trinity Church, Asheville, to have charge of Church School teacher training in an effort to give more assistance to parishes and missions.

Miss Fletcher has had a number of years of training and experience in Church School teaching. She may be contacted at 165 Macon Ave., Asheville in regard to holding a teacher training session, including aid in using the new curricula materials.

Miss Smith Enters Sisterhood of All Saints

Miss Adelaide Smith, formerly of Asheville, was professed as a Sister of the All Saints Sisterhood on April 21 in All Saints Convent, Catonsville, Baltimore, Md.

She was for many years a teacher at Appalachian School, Penland, and Valle Crucis School. Her father, the late Walter Smith, was head of Thompson Orphanage. After his death her mother came to Asheville and made her home with Mrs. MacLeod Patton at 81 Charlotte Street. Miss Smith is a sister of Mrs. Henry Chapman who is with her missionary husband in Anvik, Alaska, and of Miss Laura Smith, formerly of Asheville.

33rd Annual Diocesan Convention To Be Held In Biltmore, May 11-12

The 33rd annual convention of the Diocese will be held at All Souls Church in Biltmore on May 11 and 12.

The election of officers, appointment of committees and boards and adoption of budgets will highlight the annual meeting.

The convention will open with a celebration of the Holy Communion which will be followed by the Bishop's annual address.

Parishes are required to send at least one and no more than three lay delegates elected by the vestries to the convention. Organized missions may send one lay delegate elected by the mission committee. In the case of parishes, the secretary of the Diocese, the Rev. James M. Hindle, must be notified 10 days prior to Convention of the election of delegates. Missions must notify the secretary five days prior to Convention of election of their delegates.

Fifteen of the clergy entitled to seat in the Convention and delegates from half of the parishes constitute a quorum.

Election of a Diocesan secretary for a one-year term, a Diocesan treasurer for a one-year term and a Diocesan trustee for a five-year term will be held.

Mr. Hindle is the present secretary, V. Jordan Brown is treasurer and Roy H. McDuffie is retiring trustee.

Other offices to be filled by election include eight members of the standing committee for one-year terms. Four are to be clerical members and four are to be laymen.

One clerical member and two laymen will be elected to the executive council for three year terms.

Delegates to the general convention to be held this fall in Honolulu will also be elected.

Others to be elected in balloting include a trustee of the University of the South for a three-year term, two trustees for St. Mary's School for three-year terms, three directors of Appalachian

School for three-year terms, three rectors of Valle Crucis School for three year terms and three directors of Paterson School for three-year terms.

Reports will be presented by heads of departments of finance, Christian education, Christian social relations, missions; and promotion.

Reports will also be presented by deans of Convocations of Asheville and Morganton, the president of the Women's Auxiliary, the chairman of laymen's work, the president of the standing committee, the trustees, the executive council, the North Carolina Council of Churches, the examining chaplain of the Southern Rural Church Institute, Kanuga Conferences, St. Mary's School, Appalachian School, University of the South, and Thompson Orphanage.

1956 Budget Adopted by Executive Council

A proposed budget of \$72,993 was adopted by the executive council of the Episcopal Diocese of Western North Carolina at a meeting, March 22, in the office of Bishop Henry.

The budget, which is approximately the same as last year, will be presented for approval at the diocesan convention.

The budget is in two parts, diocesan expense fund budget which totals \$13,293, and the general church and mission fund budget which totals \$59,700. Edward L. Kemper of Shelby is chairman of the department of finance and presented the budget.

Our Cover

The unusual photograph of All Souls Church on our cover was taken from the south courtyard by J. Hart Snyder of Asheville. He is a communicant of St. Mary's Church.

Opening of Deerfield Set May 1

At its last meeting the Deerfield board set May 1 as the opening date of Deerfield Home for the Aging.

Two applications for admission from persons of the state have been received and it is hoped that residents of the Diocese will not delay in making application if they are interested in Deerfield. A second letter recently went out to the clergy of the Diocese urging them to assist persons in their parishes or missions in taking steps promptly to gain admission to Deerfield.

The first step is a conference by such persons with his or her minister.

There are individual garden plots at Deerfield that will be projects for those interested. Mrs. John Izard, very active in garden club circles, will be in charge of initiating garden projects for residents of Deerfield.

Inside the house, the necessary renovations are nearing completion. An outdoor porch has been enclosed in order to add to the bedroom facilities. The home of Deerfield will have a charm of its own in the spirit of a gracious country house set upon a pleasant hill. Every person connected with Deerfield has a deepened feeling that it will be a source of happiness to those who live there in the spirit of one's own family home.

For those whose applications have not been processed, letters were sent giving a date of the meeting of the group who will be Deerfield's first residents. This group of people met for a personal interview with one or more members of the Admissions Committee shortly after Easter. After the meeting the prospective residents toured the house and indicated choice of rooms.

Table Talk

When Jesus Christ utters a word, He opens His mouth so wide that it encompasses all Heaven and earth, even though that word be but a whisper.

Martin Luther.

Columbia Rector Elected Dean of St. Luke's



The Rev. George M. Alexander, rector of Trinity Church, Columbia, S. C., and a member of the board of regents of the University of the South, his alma mater, has been elected dean of Sewanee's School of Theology, Vice-Chancellor Edward McCrady has announced. He was recently elected to the post by the board of regents and has given his acceptance.

The new dean will assume his duties in September 1956 after completing a year of graduate study. At that time he will succeed the Rt. Rev. Edmund P. Dandridge, retired bishop of Tennessee, who assumed the acting deanship of the seminary in September 1953 after his retirement as Tennessee's diocesan. Bishop Dandridge, in his retirement, will continue to live in Sewanee.

Woman's Auxiliary News

By JANE H. SHAFFER

PROVINCIAL NEWS

The Radio Committee for ANOTHER CHANCE met in January in Atlanta to plan the 1955 series. Because this is YOUR program — the Woman's Auxiliary program of Episcopal women in the Fourth Province — and because it is a program FOR families and ABOUT families — the Committee asks for your assistance in suggesting family problems to be discussed.

Perhaps you have been faced with an important problem in your own life. Perhaps a member of your family has —or your next door neighbor.

The problems themselves, and the way they were met, might be of great help to others listening to our program, so you are asked to send any suggestions you have for topics to be discussed on the new radio series. You need not sign your name—just outline the situation and mail to:

Mrs. Morrow Krum

Box 784

Vero Beach, Florida

If a problem has been met and solved to your satisfaction, the committee would be vitally interested to hear about it. They will also be grateful for your suggestion for publicizing and promoting the new program.

Every Episcopal woman in the Fourth Province has a stake in ANOTHER CHANCE, so let's all help to keep it a truly wonderful program. You are urged to include ANOTHER CHANCE in your 1955 budget.

DISTRICT NEWS

Spring District Meetings will take place the last two week-ends in April. The offering from these meetings will go to Appalachian School for the purchase of a deep-freeze. Mark these dates and places on your calendar:

District I, *St. Agnes', Franklin*, April 21st.

District II, *St. George's, W. Asheville*, April 22nd.

District III, *St. Mary's, Blowing Rock*, April 28th.

District IV, *St. Mark's, Gastonia*, April 29th.

All of these meetings will begin at 10:30 A. M. with a celebration of the Holy Communion by Bishop Henry.

District V will meet May 1st at 11:00 A. M. at *St. Cyprian's*, Franklin.

Mrs. Charles C. Smoot, Director of District III, asks that Mrs. Larry Harris, Auxiliary president of *St. Mary's Blowing Rock*, be notified how many will attend the meeting by April 23rd. The Auxiliary will provide lunch for fifty cents.

BRANCH NEWS

The Branches of *St. James', Hendersonville*, and that of the *Church of the Redeemer, Shelby*, are to be congratulated for their efforts in sending news to this reporter. Each month some new item comes from each of these Branches. Mrs. Dana H. Harris is Promotion chairman in Shelby, and Mrs. Henry Laure has been handling Promotion for *St. James'*. Even though the news of your Branch may not seem of diocesan-wide interest, sometimes news of what another Branch is doing may be just what you are looking for as a project for your own Branch.

Church of the Redeemer, Shelby, reports the purchase of a new electric stove and hot water heater for the church kitchen. This Branch has also given the books about the Episcopal Church suggested by Bishop Henry, to the Shelby Public Library. This has been a project of the Church Periodical Club in the Diocese.

(Continued On Page 15)

The Church of The Transfiguration

By THE REV. JAMES B. SILL

Diocesan Historiographer

It is fifty years and more since the church work started at Bat Cave. This is due to the coming there of certain sisters of The Order of The Transfiguration, an Order of Sisters, whose central home was at Glendale, Ohio, near Cincinnati. The Order was founded in 1898 and it was soon after that we find a home on the mountain side, not far from Bat Cave village, used for purpose of rest and recreation by the Order, as well as a chapel and school-house built at the foot of the mountain, on what was known as the road to Old Fort, this for the purpose of worship and teaching for their mountain neighbors. The chapel was later moved to the village. Rev. R. Willcox, rector of St. James, Hendersonville, took the mission of The Transfiguration, as the Church's work at Bat Cave was named, under his care. This was in 1906-1911, and he made a visitation once a month. He had other missions nearer Hendersonville under his care. Rev. F. D. Lobdell had come to be in charge of the Church at Rutherfordton, and by 1912 took over the Bat Cave work. As we know, Bat Cave lies at quite a distance from both Hendersonville and Rutherfordton, and it meant a long journey in those days, before autos were much in use, and highways not what they are now. There was little Christian development at Chimney Rock and Bat Cave, besides the two hotels, the Marelda Inn and Chimney Rock Hotel which the Flacks managed, nothing like now.

Mrs. Willcox described how, at first the Sisters would travel to Hendersonville by horse and buggy, taking the day for the trips. They would visit the Williams and St. James Church on occasions, "always coming for a community Christmas Tree on Twelfth night, and when it was so cold in the Mission House, some of the girls with them declared the trees were frozen on top and burned at

the bottom." Those who have been there know in what a scenic setting of mountains the Bat Cave village lies, streams tumbling here and there. Mr. Mark Williams, known as "Uncle Mark," lived near one of them, who was an ardent churchman, with whom he used to spend the night, as when connected with the Rutherford Associate Mission, I would minister at the Transfiguration Chapel. Mrs. Ben Freeman was a faithful attendant, and others of the Freeman and Hardison families attended. Fr. Lobdel was a familiar figure, as he arrived from Rutherfordton on his horse, "Duke."

One of the blessings to the prosperity of the Transfiguration was the choice of Bishop Paul Matthews for the purchase of a mountain side, and the residence he built there for a summer home for himself and family. He was Bishop of New Jersey, was a brother of Mother Eva Mary, Foundress, of the Sisters of The Transfiguration, and took equal interest in the development of the Church's work. He provided a library and reading room next to the chapel. There were few resident communicants but there were thirty-six enrolled in the Sunday School, and thirty-eight in the Mission day-school, this in 1908. The Mission was listed in the diocesan journal as "Unorganized." It continued under the care of the Rutherfordton Associate mission for several years after 1911. Number of communicants increased, and in time a Mission House was bought, some distance from the church and near the village, where a resident worker lived. It was known as The Gables. Of resident
(Continued On Page 14)

Statement of Payments on Apportionment

ASSESSMENTS		PARISHES	APPORTIONMENTS	
Assigned	Paid thru 3/31/55		Assigned	Paid thru 3/31/55
\$ 393.00	98.25	Asheville, St. Mary's	\$ 1,932.00	\$ 321.40
172.00	—	Asheville, St. Matthias	845.00	49.00
1,472.00	368.00	Asheville, Trinity	7,227.00	2,529.40
1,046.00	174.32	Biltmore, All Souls	5,137.00	856.10
200.00	—	Brevard, St. Philip's	980.00	—
104.00	—	Flat Rock, St. John's	512.00	—
454.00	113.52	Fletcher, Calvary	2,229.00	699.40
787.00	196.74	Gastonia, St. Mark's	3,863.00	911.10
495.00	125.00	Hendersonville, St. James'	2,431.00	450.00
698.00	85.00	Hickory, Ascension	3,429.00	415.00
355.00	59.18	Lenoir, St. James'	1,743.00	263.70
217.00	54.36	Lincolnton, St. Luke's	1,064.00	124.90
300.00	—	Marion, St. John's	1,475.00	—
663.00	213.00	Morganton, Grace	3,254.00	1,004.00
529.00	132.25	Rutherfordton, St. Francis	2,598.00	649.50
244.00	60.00	Shelby, Redeemer	1,198.00	222.30
967.00	241.75	Tryon, Holy Cross	4,746.00	1,186.50
199.00	49.75	Waynesville, Grace	977.00	244.20
127.00	31.75	Wilkesboro, St. Paul's	622.00	100.00
<hr/>	<hr/>	PARISH TOTALS	<hr/>	<hr/>
\$ 9,422.00	\$ 2,002.87	MISSIONS	\$46,262.00	\$10,026.90
30.00	7.50	Andrews, Holy Comforter	144.00	36.00
28.00	—	Arden, Christ School	138.00	—
107.00	—	Asheville, Grace Memorial	524.00	—
112.00	50.00	Asheville, Redeemer	548.00	50.00
48.00	12.00	Asheville, St. Luke's	236.00	59.00
25.00	—	Asheville, St. John's	120.00	—
158.00	39.50	Asheville, St. George's	773.00	194.00
144.00	—	Bat Cave, Transfiguration	704.00	—
25.00	—	Beaver Creek, St. Mary's	123.00	—
87.00	21.75	Bessemer City, St. Andrew's	427.00	106.70
120.00	—	Black Mountain, St. James'	588.00	—
109.00	—	Blowing Rock, St. Mary's	536.00	—
45.00	—	Boone, St. Luke's	222.00	—
25.00	—	Burke County, St. Paul's	115.00	—
25.00	25.00	Burnsville, St. Thomas'	—	—
206.00	—	Canton, St. Andrew's	1,012.00	—
25.00	—	Cashiers, Good Shepherd	77.00	—
25.00	—	Cherokee, St. Francis	108.00	12.00
44.00	—	Edneyville, St. Paul's	214.00	—
100.00	25.00	Franklin, St. Agnes	494.00	123.50

Assessments Ending March 31, 1955

ASSESSMENTS			APPORTIONMENTS		
Assigned	Paid thru 3/31/55		Assigned	Paid thru 3/31/55	
25.00	—	Franklin, St. Cyprian's	38.00	—	
100.00	50.00	Highlands, Incarnation	486.00	243.00	
25.00	19.00	High Shoals, St. John's	51.00	51.00	
25.00	4.16	Kings Mountain, Trinity	—	20.00	
25.00	25.00	Legerwood, Chapel of Rest	35.00	—	
27.00	15.00	Lincolnton, Our Saviour	134.00	—	
25.00	15.00	Lincolnton, St. Cyprian's	25.00	—	
25.00	—	Linville, All Saints	25.00	—	
25.00	—	Little Switzerland, Resurrection	—	—	
25.00	25.00	Morganton, St. Mary's	112.00	25.00	
25.00	—	Morganton, St. Stephen's	80.00	—	
100.00	—	Murphy, Messiah	491.00	—	
25.00	6.25	Murphy, St. Barnabas	42.00	10.31	
25.00	—	Penland, Good Shepherd	74.00	—	
32.00	—	Rutherfordton, St. Gabriel's	159.00	—	
96.00	60.00	Saluda, Transfiguration	470.00	80.00	
44.00	12.00	Spruce Pine, Trinity	214.00	68.00	
40.00	—	Sylva, St. John's	197.00	—	
25.00	25.00	Tryon, Good Shepherd	104.00	11.15	
25.00	25.00	Upward, St. John's	51.00	50.00	
62.00	15.50	Valle Crucis, Holy Cross	302.00	75.48	
—	—	Lower Watauga, St. John's	—	17.33	
<hr/>			<hr/>		
\$ 2,264.00	\$ 477.66	MISSION TOTALS	\$10,193.00	\$ 1,232.51	
\$11,686.00	\$ 2,480.53	DIOCESAN TOTALS	\$56,455.00	\$11,259.47	

St. Paul's Wilkesboro Has Varied Lenten Program

Holy Week services in Wilkesboro were joint services of churches of the Ministers Association of the Wilkes-boros.

Good Friday three-hour services were held in St. Paul's Church with various ministers speaking on the seven last words of Christ from the Cross.

St. Paul's Easter service at 6 a. m. was broadcast over radio station WKBC in North Wilkesboro. The Rev. M. A. Fowler, rector, celebrated the Eucharist.

An outline of Mr. Fowler's Lenten sermon texts was given to each communicant before hearing the Sunday sermons so that they might study the scripture before hearing the sermon.

The Bishop's Calendar

- Apr. 15, 10:30 A.M.—Address at Hendersonville High School.
 6:00 P.M.—Young People's Convention, Grace, Morganton.
- Apr. 16, 8:00 A.M.—Holy Communion, Grace, Morganton.
- Apr. 17, 8:00 A.M.—Holy Communion, Trinity, Asheville.
 11:00 A.M.—Grace Memorial, Asheville.
 5:00 P.M.—Consecration of Holy Cross, Tryon.
- Apr. 18, 12:00 M. —Valle Crucis Board Meeting, Boone.
- Apr. 19, 6:00 P.M.—Congregational Supper, St. George's, West Asheville.
- Apr. 21, 10:30 A.M.—Auxiliary District Meeting, Franklin.
- Apr. 22, 10:30 A.M.—Auxiliary District Meeting, St. George's, W. Asheville.
- Apr. 23, 2:30 P.M.—Young People's Officers, Bishop's Office.
- Apr. 24, 9:30 A.M.—St. Paul's, Edneyville.
 11:00 A.M.—Christ School, Arden.
 4:00 P.M.—Christ School, Arden.
 5:00 P.M.—Children's Lenten Offering Presentation, Calvary, Fletcher.
- Apr. 25, 10:30 A.M.—Confirmation Service, Appalachian School, Penland.
- Apr. 26, 10:30 A.M.—Appalachian School Board Meeting.
- Apr. 27, 10:30 A.M.—Auxiliary District Meeting, Blowing Rock.
- Apr. 29, 10:30 A.M.—Auxiliary District Meeting, St. Mark's, Gastonia.
- Apr. 30, 4:00 P.M.—Presentation of Children's Lenten Offering, Holy Comforter, Andrews.
- May 1, 11:00 A.M.—Auxiliary, Fifth District, St. Cyprian's, Franklin.
- May 2, 6:30 P.M.—Auxiliary, Grace, Morganton.
- May 3, 10:30 A.M.—Priest Examinations, Office.
- May 6, 12:00 M. —Patterson School Board Meeting, Lenoir.
- May 7-8 —Christian Education Intensive Weekend, St. Mary's Of-the-Hills, Blowing Rock.
- May 8, 8:00 A.M.—Holy Communion, St. Luke's, Chunn's Cove.
 11:00 A.M.—Holy Trinity, Spruce Pine.
 3:00 P.M.—Bakersville.
 5:00 P.M.—St. Thomas', Burnsville.
- May 11-12 —Diocesan Convention, All Souls', Biltmore.

**MORGANTON
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BISHOP TO SPEAK

Bishop Henry and John Temple Graves, well-known Southern lecturer, editor and author, will be among the speakers at the layman's conference of the Fourth Province at Sewanee, June 16-19.

HENRY E. COLTON

District Representative

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Church of Holy Cross Consecrated by Bishop

The Church of the Holy Cross in Tryon was consecrated by Bishop Henry on Low Sunday.

The original Church of the Holy Cross was opened for services in 1884 in a \$200 frame building. In 1903 another church was built on the same site, and this building forms the chapel of the new church, which was begun in 1952.

There are now about 300 communicants and it has taken their unanimous enthusiasm over the years to raise the money to pay for the new church. It is valued at more than \$225,000, exclusive of parish house, chapel and rectory.

First instance of formal consecration of a church on record is that of the consecration of a cathedral in Tyre in 313, the year after Constantine's famous edict of toleration. The ceremony at Holy Cross followed the American Book of Common Prayer, and is patterned after a Church of England Consecration in 1620.

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Children To Present Offering in Convocation

Presentation services for the Children's Lenten offering have been scheduled this month in two areas of the Convocation of Asheville.

The services for the Asheville area will be held at Calvary, Fletcher, on Sunday, April 24 at 5 p. m.

The western area service will be held at the Church of the Holy Comforter on Saturday April 30 at 4 p. m.

Bishop Henry will preach at both services and Dean Winfield D. Smith will officiate.

Two scholarships to the Diocesan youth camp—one to the Church School with the largest proportionate attendance and another to the Church School showing the best proportionate enrollment gain—will be awarded.

Birthday

Pentecost or Whitsunday is the birthday of the Church and falls this year on May 29.

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Confirmations

March 6—Church of Our Saviour, Woodside:

Annie Fay Baumgarner, Glenda Ann Baumgarner, Sybil Dare Peeler, Nick Charles Travis.

March 6—St. Luke's, Lincolnton:

Walter Clark, Reuben L. Ford, George Calvin Page.

March 13—Church of the Holy Cross, Valle Crucis:

Nina Ruth Davis (Mrs. J. F.), June Josephine Knipl.

March 16—St. John's, Marion:

Robert Tennant Teeter, Mary Thompson Dameron, Linda Kay Chester, Carole Sidney Bolton.

March 20—Grace, Waynesville:

Gloria Korbler Palmer (Mrs. J. N.), Dwight Morrison Beaty, Jr., Carl August Bischoff, Carolyn Anne Bischoff, Katherine Jeanette Hill.

March 20—Chapel of Rest, Patterson School:

Allan James Jackson, Robert Myers Greene, Noel Anthony Dana, Andreas David Bothe, Geoffrey Fuller McLean, Charles Riley Callaway.

March 14—Calvary, Fletcher:

William Edward Grimes, Zona Claire Bowen, Harold Glenn Stickeleather, Vivian Jeanette Stickeleather.

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Where did the marriage customs of our Church come from, and what do they mean?

The wedding ring is a circle, not only for practical purposes of fitting the finger, but as we have learned in the study of symbols in our Church School, the circle signifies eternity. Legend has it that the ring was placed on the fourth finger of a woman's left hand because there was a direct line from that finger to the heart. It was the custom back in the Middle Ages to slip the ring first on the thumb, then the second finger, and then the third finger, saying, "Father, Son, and Holy Ghost," and ending on the fourth finger with "Amen." It was not until 1928, when our Prayer Book was revised, that the blessing of the ring was added to the service, thus giving spiritual meaning to the custom. Very often in these days the bride also gives the groom a ring, and this signifies that they are equal.

(Continued On Page 14)

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First Place

Jim Bloomfield, high school student and communicant of St. Paul's Church Wilkesboro, won first place in the French horn division in the high school music contest recently held at Davidson College. He is the son of Mr. and Mrs. Goodwin Bloomfield. His rating is "superior."

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AFTER CLASS

(Continued From Page 13)

When the bride was 'given away' in the early Church, her Father simply transferred her obedience to himself over to her husband, but it has come to mean in recent times that he gives her into her husband's loving care. The groom has stood on the right during the marriage service since it was first used, as a symbol that he is the head of the family unit.

When a man and woman marry, their promises are to each other—in other words, the priest does not "marry them." He bestows the blessing of God upon them, but their contract is between God and themselves. In early times the actual marriage service and the Church service were entirely separate. In some countries this is still true today. A civil service (that is, one performed by a representative of the law) was performed, and then the couple went to the Church for its blessing. It has become the custom in this country to put the two services together, and the ministers of the Church have been licensed to perform the marriage service according to law.

TRANSFIGURATION

(Continued From Page 7)

Mission workers I recall the names of Miss Jennie R. Field, Miss Susan Myers, Miss Martha Justice, Miss Brenecke, and Miss Aline Cronshey. In his report to the 1929 Diocesan Convention, Bishop Horner says:—Miss Jennie R. Field, one of our United Thank Offering Workers, stationed at Bat Cave, passed to her reward after a short illness at the Ruth-erford Hospital. She was very active as a trained nurse, ministering to the bodily and spiritual needs of the people in the Mission she served. By 1923 the Rev. H. Cary Elmes, who had come to St. Paul's Edneyville, took charge of the Transfig-uration Mission at Bat Cave.

All these customs have been used in our Churches since the days of the early Christians. Today we still follow them, although the meaning has been changed in many cases as the times have changed.

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Guesses At Truth

A Christian is God Almighty's gentle-man.

—J. C. Hare, 1827.

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WOMEN'S AUXILIARY NEWS

(Continued From Page 6)

St. James', Hendersonville, reports excellent attendance at the Lenten class conducted by Mr. Courtney Anderson, Lay Reader, based on the book 'Under Three Flags.'

An organization of the Guild of the Christ Child, projected last year, has been organized under the Secretary of Missions, with a Directress appointed by the Rector.

Church of the Holy Cross, Tryon, met each Monday during Lent for sewing and knitting. Many articles were completed and sent to our diocesan institutions.

Trinity, Spruce Pine, had its monthly meeting, April 5th with Mrs. Roger Shaffer, Diocesan Promotion Secretary, as guest speaker. Mrs. Shaffer's topic was "Kanuga."

Have you made your reservation for Kanuga? Reserve as many places right away as you think you will need. Send them to Mr. Willard P. Verduin, Kanuga Conferences, Hendersonville, N. C. Mrs. Theodore O. Wedel will conduct the Woman's Auxiliary course.

Last Words

To be like Christ is to be a Christian.
—William Penn.

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The Highland Churchman



JUN 21 1955

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June, 1955

NO. 4



PARISH, MISSION AND DIOCESE MEET

The Rev. Isaac N. Northup, rector of All Souls Parish in Biltmore, was host to the Rev. William G. Wright, chairman of the National Council's Department of Home Missions, and Bishop Henry at the 33rd annual Diocesan convention. The picture was taken at the convention banquet. See page 2 for convention details.

The Official Publication of the Diocese of Western North Carolina

Diocesan Convention Hears Bishop Henry, Dr. William Wright; Increases Budget

The 33rd annual diocesan convention was held in All Souls Church, Biltmore, May 11 and 12.

During the two-day meeting delegates heard Bishop Henry in his annual address and the Rev. William G. Wright, chairman, of the National Council's department of home missions, at the annual banquet in Battery Park Hotel.

Delegates also adopted combined diocesan budgets for 1956 totaling \$82,693.00, elected members of various diocesan committees and boards and heard reports on every phase of the Church's work in the diocese.

Speaking at the opening session, Bishop Henry advised Churchmen that the segregation problem "will not be solved by leaving it to someone else or to some group."

"The problem will not be solved by closing your eyes to it, hoping that something will be worked out," he said.

"It must be solved by each individual and each individual must make his or her contribution to a fuller realization of our democracy and Christian brotherhood," the Bishop countered.

"We must open our eyes that we may see. Our sight must not be dimmed by pride or self-seeking, but must be illumined by God's Holy Spirit," the Bishop cautioned.

He called integration of the races one of "the great problems facing all Christians of our time in the changing social structure."

Referring to "some who are still arguing whether we should have unsegregated schools," he told delegates that it seemed to him that the question had been solved by the Supreme Court's decision.

"We are Christians and, as such should be leaders in solving this problem. May our generation show itself to be a great one, as we solve this problem in the light of Christian brotherhood," the Bishop declared.

Bishop Henry called on each parish

and mission under his pastoral care to "study carefully its reason for being. We have a commission from our Lord and Saviour to proclaim the gospel. That is our reason for being. That should come first. All else even our own comfort should come second, or third, or fourth."

"My brethren, has not the time come and gone, time and time again," he questioned, "when we have failed our Lord in fulfilling His desire that all mankind might come unto Him and be saved?"

The Bishop reported that he was "thrilled" that cash and pledges in the Diocesan Advancement Fund totaled \$146,000. He paid tribute to "the magnificent leadership of the Rev. Charles McGavern" of Tryon for the successful completion of the drive for funds for extension of the Church's mission program in WNC.

He said that gift by Mr. and Mrs. Charles E. Timson of their home and 30 acres of land on Hendersonville Road was an outstanding event in the life of the diocese. The Timsons gave their home, "Deerfield," as a home for aging people. The home has been furnished and is now operating.

An increase in the number of persons confirmed last year—419, or 79 more than for 1953, the organization of a new mission in Kings Mountain and the beginning of mission work in Bakersville were also reported.

Dr. Wright On Missions

Dr. Wright discussed the need for expansion of home missions and outlined various problems involved in the advancement of the Church's work at home.

"Our mission is everywhere a person will try to share his acquaintance with the Good Lord with a friend," Dr. Wright said.

Of money invested in home missions he reported that the return on every dollar invested is \$5.17 in new buildings.

Dr Wright outlined opportunities in
(Continued on Page 10)

Jew Rector In Gastonia To Begin Tenure July 1

The Rev. Charles Robison Allen, dean of the cathedral at Fairbault, Minn., has accepted a call to become rector of St. Mark's, Gastonia, and will arrive at his new parish around July 1.

He is married and has four children. During World War II he was a Navy chaplain and has been at Fairbault since 1946.

He was born at Germantown, Pa., on June 18, 1906 and graduated from the University of Pennsylvania in 1929 with a BS in economics. He was then connected with the Bell Telephone Company of Pennsylvania.

He graduated from Berkley Divinity School in New Haven, Conn., in 1938.

Mr. Allen succeeds the Rev. Boyd R. Howarth who resigned last September to become rector of St. Mark's, Richmond.

Since Mr. Howarth's resignation, Dr. William H. Anthony and Bishop Gribben have been serving in Gastonia.

Convocation Awards Four Scholarships

Winners of four scholarships to Patterson Youth Camp have been announced by the Rev. Melvin Maxey, secretary of the Convocation of Asheville.

The Convocation awards the scholarships for the greatest percentage increase in Church School enrollment and attendance at the children's mite box presentation services.

Scholarship winners for increases in enrollment went to St. John's, Haw Creek, for 68 per cent increase and Grace, Waynesville, for 42 per cent increase.

Winners on the basis of attendance at the services were St. Philip's, Brevard, and Holy Comforter, Andrews.

Winters Moved To Avery; Russell Assigned To Murphy

The Rev. Rhett Y. Winters became priest-in-charge of the Church of the Holy Cross at Valle Crucis on June 1.

He will be succeeded at Murphy and Andrews by William L. Russell of Trinity, Asheville, who will be ordained Deacon in Trinity on June 14.

Mr. Russell will have charge of Church of the Messiah and St. Barnabas in Murphy and Church of the Holy Comforter in Andrews.

Church Music Institute To Be Held At Kanuga

A diocesan Church Music Institute for choir directors will be held at Kanuga on August 10.

The institute will be conducted by W. G. Robertson, Wilmington, N. C., organist and choirmaster. The place of music in the corporate worship of the Church will be emphasized.

The institute will begin at 11 a.m.

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published by the Department of Promotion of the Diocese of Western North Carolina, monthly except January and May.

Entered as second-class matter April 19, 1943, at the Post Office at Asheville, North Carolina, under the Act of March 3, 1879.

Price 5¢ per copy; 50¢ a year, \$1.00 a year outside the Diocese of Western North Carolina.

EDITORIAL STAFF

The Rt. Rev. M. George Henry, Bishop
Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.
Mrs. M. C. McLaren.....Circ. Mgr.

Woman's Auxiliary News

By JANE H. SHAFFER

DIOCESAN NEWS

The United Thank Offering Custodian, Mrs. Walter T. Carpenter, reports a total of \$2,181.38 for the amount of the Spring Ingathering. Some Branches have been slow to report to Mrs. Carpenter, so it is expected that the final report will exceed this figure.

Second ANOTHER CHANCE series. Of special interest to all women in the Diocese is the release of publicity for the second series of ANOTHER CHANCE, to be presented next fall, the radio program which was sponsored last fall by many Branches of the Auxiliary, including those of our own Diocese. Peggy Wood will again participate in the series, and her co-star this year will be Mrs. Theodore Wedel. Miss Wood needs no introduction as we remember her not only as the star of last year's ANOTHER CHANCE, but also as "Mama" in the TV show "I Remember Mama." Mrs. Wedel has served in almost every capacity of the Auxiliary in her years of Church work. She is to be the Presiding Officer of the Triennial Convention which will meet in Honolulu. Mrs. Wedel will also conduct the Woman's Auxiliary course at Kanuga during the Adult Conference, to be held July 3-14 this year. The women of this Diocese are most fortunate in having the opportunity of meeting and hearing Mrs. Wedel during this Conference. The part we are proud to play in the success of ANOTHER CHANCE will seem much more real and vital to us for this opportunity. Last year ANOTHER CHANCE was broadcast over 150 radio stations across the country. It is our show—sponsored by us, the women of the Auxiliary, with interest stimulated by personal contact with Mrs. Wedel. It is a two-fold challenge—one not to be missed.

The program for the Annual Convention of the Woman's Auxiliary of Western North Carolina, to be held at Ka-

nuga, June 9th and 10th, will offer a variety of interesting speakers. Registration will start at 10:30 A.M. on June 9th. Lunch will be served at 1:15 P.M. and the opening session of the Convention will begin at 2 P.M., with reports given at that time by all officers and chairmen of the diocesan committees. Mrs. Caroline Rakestraw, of Atlanta, Executive Secretary of THE EPISCOPAL HOUR and director of ANOTHER CHANCE, will speak on the 1955 series of the radio program ANOTHER CHANCE at 8 P.M., June 9th. The Rev. John S. Kilawada of Tokyo, Japan will also speak that evening on the Japanese Church.

Officers for next year will be elected at the opening of the business session at 9 A.M., June 10th. Immediately following the election Mrs. John Morson, Provincial Representative of the National Executive Board will speak on "Why and how of the Woman's Auxiliary." The meeting will close shortly after noon with a message from the Bishop, and the Installation of Officers. All members of the Auxiliary throughout the Diocese are urged to attend the Convention for the good fellowship, spiritual, and intellectual inspiration.

BRANCH NEWS

Names make the news at: *All Souls Biltmore*, has adopted a new constitution which entailed reorganization of the women's work of the Church.

During Lent, this Branch held weekly meetings, and supply chairman Mr. Junius Adams, Sr. reported 72 garments finished.

Miss Helen Stevens, chairman of Christian Social Relations, reported that the Easter work of her committee was varied—plants and cookies were sent to shut-ins, work done at the Good Will Nursing Home, and also for the patients at the Veterans Hospital at Oteen.

Mrs. Cromwell Murray, president

Woman's Auxiliary News

announced 3 new officers: Mrs. Fred Day, chairman of supplies; Mrs. Don Ordes, Church Periodical Club; and Miss Mary Coleman, chairman of Devotions. Mrs. Murray also announced formation of two new circles: one a study group with Mrs. Elmo Brown in charge; and a group interested in Christian Social Relations, with Miss Helen Stevens in charge.

St. James', Hendersonville, had a service for all members on Holy Monday—Evening Prayer with a sermon by the Rev. James Y. Perry, Jr., who was ordained at *St. James'* last May and is now priest-in-charge of Grace Church, Lenoirville.

Mr. Willard P. Verduin spoke on "Manna" at the April meeting of the Auxiliary.

Mrs. Henry Atkin has been appointed Promotion Chairman for 1955-57.

Church of the Redeemer, Shelby, has elected the following officers for next year: President, Mrs. Dana Harris; Vice-President, Mrs. B. T. Falls, Jr.; Secretary, Mrs. Charles Franklin; Treasurer, Mrs. Richard Ferchaud.

St. James', Lenoir, met each week during Lent for a short meditation period. The book, "Meditations on the Gospel of St. John" by Canon Edward N. West of the Cathedral of St. John the Divine was used with different members of the Auxiliary participating each week. Officers for next year at *St. James'* are: President, Mrs. H. N. Spurlock; Vice-President, Mrs. J. R. Todd; Secretary, Mrs. Herbert Merritt; Treasurer, Mrs. Weston H. Partridge; UTO, Mrs. W. S. Downs.

St. Andrews', Canton, has raised over \$1000.00 at projects undertaken. Important changes have been made in the Church School in the way of paint and new curtains, and a complete altar for the children.

Officers at *St. Andrews'* for next year are: President, Mrs. V. H. Duckett;

WHAT IS A RETREAT?

Retreats are extended quiet days—a period of silence used for meditation and worship. Where they are offered they give everyone an opportunity to find out first-hand what an ordered practice of silence can do for a growing soul. How can we know His plan for us if we are not silent and ask guidance? It is only when we are silent that we can hear the still small voice giving us the answer that will enable us to carry out His plan for us.

The Woman's Auxiliary endeavors to sponsor a retreat each Fall for its members. Dr. Rufus Morgan conducted a retreat last year based on the "Readings in St. John's Gospel" by Temple, using seven meditations on one of the parables of our Lord's Person, or the seven signs to which Jesus likened Himself: (1) I am the Bread of Life; (2) I am the Light of the World; (3) I am the Door of the Sheep; (4) I am the Good Shepherd; (5) I am the Resurrection and the Life; (6) I am the True Vine; (7) I am the Way, the Truth, and the Life.

The retreat was a wonderful experience for all who participated. In the silence we were strengthened in mind, body, and soul. Dr. Morgan has offered to conduct a retreat for Auxiliary members again this year. Make your plans to attend. It is an experience never to be forgotten.

Mrs. Roger Sherman
Diocesan Devotional Chairman.

Vice-President, Mrs. H. R. Sherman; Secretary, Mrs. Gunnar Bohnsdahl; Treasurer, Mrs. Glen Simmons; UTO, Mrs. Hugh Mease.

* * * *

More names of next year's officers will be published next month as space permits. Thanks from your reporter for the splendid response to her appeal for news.

Early Days Of Grace Church In Morganton

By THE REV. JAMES B. SILL

Diocesan Historiographer

In reading of the days one hundred and more years ago, when our Churches in Western North Carolina began to organize, there was no one of them, so far as I can judge, that had a more promising beginning than that of Grace Church, Morganton. Prominent and well-to-do families of "the village" and country-side were ready, and evidently had been for some years, to form an Episcopal congregation, when Rev. Edward M. Forbes came as a first missionary to Burke County in 1841, during the Episcopate of Bishop Ives of North Carolina. Before then we find ministrations to Church families by "Parson Miller," of whom I have written, and who had formed a parish near Lenoir. The names of the early families attending Grace Church show that these were chiefly of English heritage, some of Irish and Scotch heritage. Many of them had extensive plantations, the names given these being interesting, "Pleasant Valley," "Willow Hill," "Swan-Pond," "Silver Creek," "Cherryfields," "Belvidere" and "Bellevue." One can picture the substantial stately homes. Morganton described as a "beautiful, healthful, flourishing village," had attained some reputation because of the State Supreme Court holding summer sessions there. The Court House, built in 1833, is still standing. Besides the prevailing agricultural life, gold mining was carried on in places not many miles distant. The Church, a frame building with belltower, was completed in 1847, "appropriate and Churchly in design," Rev. Joseph C. Huske, a deacon, having taken charge of the recently organized parish. The Church was consecrated by Bishop Ives in 1847. Services had been held in the town for several years, baptisms and confirmations taking place, so 20 communicants were reported in 1848. Interesting to note 18 catechumens listed. Mr. Huske was made priest in 1849 and continued until 1851 as pastor, he and his wife

being the first occupants of the rectory built for them. Church and rectory were on the same sites as the present Church and recent rectory. Two young ministers, Mr. Olmstead, rector of St. Luke's Lincolnton, and Mr. Kedney, had been ministering to the congregation for several years before the Church was built. After Mr. Huske's time, Rev. James T. Pickett, a deacon, has left a record of faithful pastorate, becoming so attached to the parish as to return for visits after his term as rector, and "making Morganton his home after his retirement from active duty." He is buried in the Churchyard.

The names of early members of the Church show that many families have for generations continued to live in Morganton, names familiar to us today, no doubt appreciating its climate and lovely location at the foot of the Blue Ridge and no doubt due also to a warmth of Christian fellowship in the parish. We note the families of Tate, Walton, Perkins, Caldwell, Pearson, Corpenin, Mills, Erwin, Holt and Whisnant among others. The Presbyterians having become established in Morganton and Quaker Meadows and Pleasant Garden nearby, several years previous to the beginnings of Grace Church, we find members of the early families divided in the Church allegiance. The bodies of Presbyterians and Episcopalians, of the same family name, lie side by side in historic Grace Churchyard, which is a well-kept condition is an example of what a Churchyard should be.

For ten years from 1857, Rev. S. Roberts, a deacon, later made priest of Grace Church, was rector, succeeded by Rev. Neilson Falls, of Baltimore. The latter also had continued attachment to the parish, after his term of office ended and he is buried in the Churchyard. During his rectorship Edmund M. Jones, of beloved memory in our diocese

(Continued on Page 13)



after class

by Jane Shaffer



There are four types of Bishops in the Church besides the Presiding Bishop.

Each Bishop who is in charge of a Diocese is called a diocesan Bishop. He makes an annual visit to each parish or mission in his Diocese, and he may come any other time if he is asked. He must be invited by the priest—he may not just come into a Church and take charge of a service.

Many Dioceses are so large that the Bishop must have one or more helpers. A Coadjutor (Co-ad-ju-tor) is elected just like a diocesan Bishop, that is, by a congregation of clergymen and laymen, and with the approval of the other Bishops. Upon the resignation or death of a Diocesan, the Coadjutor becomes the Diocesan. Neither a Diocesan nor a Coadjutor may ever be elected Bishop of any other Diocese other than the one they already preside in.

Another Bishop of the Church who may be elected to aid the Diocesan is called a Suffragan (the G pronounced in good). This Bishop is elected in the same way, but he does not automatically succeed the Diocesan. He may be called to another Diocese as a diocesan or coadjutor Bishop.

A fourth type of Bishop is called a Missionary Bishop. These Bishops take care of our Missionary Districts, most of which are found in the West, Southwest, and overseas. A missionary Bishop is elected by the entire body of Bishops

(called the House of Bishops), which meets each year. He must serve his District for five years, but after that may be elected to one of the other jobs described above.

Our Presiding Bishop is the Rt. Rev. Henry Knox Sherrill. He does not have a Diocese of his own. He is the overseer of the whole Church, and advisor and counselor for the other Bishops. He is elected by the House of Bishops from one of its number. Bishop Sherrill's official cathedral is the National Cathedral in Washington. This Cathedral is unusual in that it is the official seat of two Bishops—the other being the Bishop of Washington.

The Episcopal Church allows only a Bishop to administer Confirmation. This is because he is a direct successor to the Apostles, whose privilege it was to administer the "laying on of hands." Other services which may be performed only by a Bishop are found in The Ordinal, pages 529-574 of the Prayer Book. It includes the Ordination of Bishops, Priests, and Deacons; Consecration of Churches; and Institutions of Ministers. The Bishop may appoint a priest to use the last service.

The most important duty of the Bishops is not being superintendents of the Church, but that of keeping the faith committed to the Apostles by Christ Himself.

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Trinity, Spruce Pine, Has Groundbreaking



Groundbreaking services were held at the site of the new Trinity Mission, Spruce Pine, on May 8.

The actual groundbreaking was done by Bishop Henry. In attendance were the Rev. Peter Lambert of Penland, W. H. Powell, Jr., warden of the mission and the Rev. George M. Ray, priest-in-charge.

The building site was selected in Jan-

uary, 1954 and since then local contributions and gifts and a loan from the Diocesan Advancement Fund have added to the building fund of the congregation. The new building will cost approximately \$16,000.

Construction is under supervision of Carroll Rodgers, II and Lynn McMurray. Architect was John L. Skinner of Miami, Fla., a summer resident of Little Switzerland.

Samuel E. Elmore Dies At Spindale Home

Samuel E. Elmore, 72-year-old instrumentalist, died April 20 at his home at Spindale, N. C.

He was a member of St. Francis Church, Rutherfordton, and an active worker. He had served as senior warden and as vestryman for many years, and he had served as a member of the board of directors of Patterson School, Lenoir County.

The Rt. Rev. Robert E. Gribbin, retired bishop of Western North Carolina, conducted funeral services in the church on April 21.

A native of Milwaukee, Wis., he came to Spindale in 1920 and established the Elmore Corp., manufacturers of mercerized yarns for the hosiery industry.

He is survived by the widow, a daughter, Mrs. J. G. Mebane of Rutherfordton and a son, Dr. Sam Elmore of Sparrowburg, S. C.

Summer Training School To Study Church Family

Those attending the Sewanee Summer Training School, July 16-23, will find a workshop on the Church's Family of special interest.

This section of the provincial leadership conference will study the relationship of each part of the Church's family to the total life of the Church—in evangelism, fellowship, Christian education, and the like. The workshop will consider the contribution of the clergy and of the laity—both men and women—to the leadership of the Church within mission, parish, diocese, and province.

Total cost of the session is \$33 with special rates for children who accompany their parents to Sewanee. Children 4-8 will have a supervised morning play program and older children will have some planned recreation. For reservations write to Miss Ellen Correll, 692 Poplar St., Memphis, Tennessee. The conference will use the dormitories and dining hall and All Saints' Chapel at the University of the South.

Church Music Conference Opens July 12 At Monteagle

Designed primarily for organists, choirmasters, choristers, and clergy of the Episcopal Church in the South, The Sewanee Summer Conference on Church Music will hold its fifth conference at DuBose Conference Center, Monteagle, Tennessee, from July 12 to July 21, 1955.

The Conference is sponsored by the Fourth (Sewanee) Province of the Episcopal Church with the Rt. Rev. Theodore N. Barth, D.D., Bishop of Tennessee, in charge. Daily courses will include such subjects as 'The Faith and the Prayer Book,' the hymnal, chanting, service music, service playing, rehearsal techniques, the sung Litany, the choral evensong, morning prayer, and the Holy Communion. Practical training will be received through choir rehearsals, the choir being made up of conference members. A selected group of standard, usable anthems will be carefully studied and a group of larger works will be prepared and used in the services held at All Saints' Chapel, Sewanee, during the conference.

Adolph Steuterman, Calvary Church, Memphis, Tennessee, is again serving as chairman of arrangements; Thomas Alexander, St. Paul's, Chattanooga, Tennessee, as registrar and bursar; and Richard T. White, St. John's Church, 322 South Greer Avenue, Memphis, Tennessee, as secretary.

For a folder and registration blank and any additional information, address the secretary.

New Forward Tracts

A Rule of Life

In Everything Give Thanks

Marriage in the Episcopal Church

The Church's Declaration of Inner-Dependence

The Lord's Prayer and You

Truth and Honesty

Why I Tithe

Why Pray?

Thoughts on Prayer

DIOCESAN CONVENTION

(Continued from Page 2)

the home missions field in the western United States, where in the Columbia River basin new towns of 10,000 to 12,000 people are located now where five years ago there was only desert.

"We are in need of continued support of the Episcopal Church members in the furtherance of our home missions work. We need substantial financing, more clergy and more women workers in the promotion of our programs," Dr. Wright declared.

Referring to money spent in home missions, he reported that for every dollar invested the return was \$5.17 in new buildings.

Dr. Wright discussed what he called "the wrong financial approach." The speaker said the Church must be presented in terms of its real needs instead of terms of nickels and dimes.

"The Church's calling must be to serve its community and its people, not classifications or races," Wright said. He also outlined four phases of home missions work, including town and country, college work, armed services, and domestic missions.

The Rev. Isaac N. Northup, rector of All Souls Church, was toastmaster at the banquet.

Budget Slightly Increased

The \$82,693.80 combined budget for 1956 is an increase of \$3,254.00 over the 1955 budget.

The 1956 budget is broken down into two parts—\$18,393.80 for the diocesan expense fund and \$64,300.00 for the general church and mission fund.

This is an increase of \$2,348.00 in the expense fund and \$906.00 in the general church and mission fund.

The increase in the expense fund is due to the addition of a \$2,000.00 item for clergy group insurance and an increase in the cost of printing the journal of the convention.

An item of \$4,500.00 was added to the mission fund budget but caused no great increase in the figures due to savings elsewhere in the budget.

The total budget is 43.1 per cent of the "K" factor—8.1 per cent for the expense fund (assessment and 35 per cent for the general church and mission fund apportionment.)

The "K" factor is the average of current expenses for the past three years as shown in the journals for those years (Financial Report, Table 3, Column 7).

The Department of Finance will supply each parish and mission with a statement of its assessment and apportionment for the 1956 budget.

Secretary and Treasurer Reelected

In elections on the first day, the Rev. James M. Hindle of Bat Cave was re-elected secretary and V. Jordan Brown of Asheville was re-elected treasurer.

In the second day's elections, Roy H. McDuffie of Asheville was elected to the diocesan board of trustees and the Rev. G. Mark Jenkins of Fletcher and Mrs. C. C. Dawson to the board of St. Mary's Junior College. They had no opposition.

Also elected without opposition were nine members of the board of trustees of Deerfield Home. They are Mr. Northup, Mr. Jenkins, the Rev. John W. Tuton of Asheville, the Rev. Charles L. McGavern of Tryon, E. F. Deacon of Biltmore, Dr. F. I. Stephens of Asheville, Harold Cory of Biltmore, Mrs. A. B. Stoney of Morganton and Mrs. R. L. Haden of Hendersonville.

The Rev. H. Roger Sherman of Canton, Mr. Jenkins, Mr. Tuton and Mr. McGavern were elected to the standing committee. Lay members of the standing committee elected without opposition were Edwin S. Hartshorn, Sr. of Asheville, W. L. Balthis of Gastonia, Fred Doult of Canton and Lucius Sayre of Tryon.

Elected to the Valle Crucis School board were Dr. G. K. Moore of Boone, Mont. Glover of Boone and the Rev. Rhett Winters of Valle Crucis.

Two clerical and two lay members were elected to the executive council. They were Mr. McGavern and Mr. Tuton and Williard P. Verduin of Brevard and Allan Brooks of Franklin.

(Continued on Page 11)

DIOCESAN CONVENTION

(Continued from Page 10)

The Rev. Winfield Smith of Asheville, Balthis and Mrs. Haden were elected to the Kanuga board.

A clergyman, the Rev. Floyd Finch of Bessemer City, and a layman, Balthis, were named to the board of Thompsonphanage and Mr. Northup, Mrs. Lulus Sayre of Tryon and Carroll Rodgers, II of Spruce Pine were elected to the Appalachian School board.

Named to the Patterson School board were Mr. Jenkins, Manley Whitener of Hickory and Walker Blanton of Marion. Harry L. Riddle of Morganton and the Rev. Frank E. McKenzie of Brevard were elected to the University of the South board.

Four clerical and four lay delegates were named to attend the General Convention which begins August 4 in Honolulu.

Clerical delegates are the Rev. Robert Campbell of Hickory, the Rev. A. Rufus Morgan of Franklin, Mr. Jenkins and Mr. McGavern.

Lay delegates are Balthis, A. B. Stoner of Morganton, Julian Calhoun of Tryon and Charles T. Timson of Fletcher.

MENTION

THE HIGHLAND CHURCHMAN

TO

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The Lord's Prayer has been called the most spiritually demanding prayer of all prayers. "After this manner, pray ye."

Mr. Simcox says that to pray the Lord's Prayer properly, we must both love and fear God and want to do His will. Wanting to do His will is love of God, he declares.

In the chapter devoted to reverence in biblical and Jewith thought he points out that the name of a thing and the thing itself were identical, therefore, in reverencing the name of God we reverence God.

"Forgive us our trespasses, as we forgive those who trespass against us" is an outstanding study in many ways and should be a help to anyone who reads it. "Lead us not into temptation" is presented to the reader in an interesting way, there being two distinctive types of temptation (1) avoiding responsibility, and (2- occasions of sin.

The author says that prayer consists of variations on two main themes: distress and love. Distress is something that happens to us; love is something that happens in us. A life devoted to loving service is a life of loving prayer.

"To pray is to love: to love is to live."

— F. McL.

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The Bishop's Calendar

- May 15 11:00 A.M.—Church of the Ascension, Hickory.
- May 17-18 —Seabury House, Greenwich, Conn.
- May 19 12:00 M. —Woman's Auxiliary Luncheon Meeting, Emanuel Church
Baltimore, Md.
- May 20-22 —Intensive Weekend, Franklin.
- May 22 8:30 A.M.—St. Stephen's, Morganton.
9:30 A.M.—St. Mary's, Morganton.
11:00 A.M.—Grace, Morganton.
3:00 P.M.—St. Paul's, Burke County.
8:00 P.M.—St. James' Church, Lenoir.
- May 25 6:00 P.M.—St. Francis' League, Rutherfordton.
- May 29 11:00 A.M.—Baccalaureate Sermon, Converse College, Spartanburg, S. C.
8:00 P.M.—Baccalaureate Sermon, High School, North Wilkesboro
N. C.
- June 5 11:30 A.M.—Baccalaureate Sermon, University of N. C., Chapel Hill.

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GRACE CHURCH
(Continued from Page 6)

as made deacon in 1873, and later
first 1877 in Grace Church, which made
ordinations to the ministry in the
church since the parish was organized,
others, deacons in charge, having been
made priests.

The railroad had come thru now to
Morganton, and the line was completed
Asheville in 1876. Plank roads had
been laid for main arteries of travel,
but we can imagine the difficulties of
travel on the roads about Morganton in
the early days of Grace Church.

I am indebted to Rev. William S.
Coney for most of the information given
in this sketch. While rector at Grace
Church he published in 1935 "Historical
Sketch of Grace Church, Morganton,
N. C.

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**Christians On The Job
Is Theme Of Laymen's
Meet**

The theme of the laymen's conference of the Province of Sewanee to be held at the University of the South, June 16-19, is "Christians on the Job."

The Rev. Hugh White of Parishfield, Mich., will lead the study of the theme.

The conference begins with supper on Thursday, June 16, in new Gailor Memorial Dining Hall at the University of the South. It ends with dinner, Sunday, June 19, at 12:45 p.m. Bishop Henry, Dr. John Temple Graves of Birmingham, Dr. Howard Harper of the Presiding Bishop's Committee, and Dr. Edward McCrady of Sewanee will speak.

Bishop Henry will address the laymen on June 17 and will preach at a service of morning prayer on Sunday, June 19 in All Saints Chapel.

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The Layman's Bookshop

Prisoner for God
By Dietrich Bonhoeffer
Macmillan \$2.50

The letters collected here were written by a young Lutheran pastor, who spent the last ten years of his life in Germany in the service of the Resistance and of the Confessional Church. He was finally imprisoned and executed. The earlier letters from prison were censored; but in the second series he spoke his heart freely to his friends.

Here is a young man highly gifted, deeply devoted to his family and friends, but cut off now from them and from all patriotic service. He is subject to all the depressing effects of solitary imprisonment. He shows us how many of his fellow-prisoners broke under the strain, and confesses that he was sometimes in danger of the same failure himself. Yet he never thought himself a hero and said that "suffering" was too strong a word for what he endured. Rather he felt that all through those hard days his life was one of "uninterrupted enrichment of experience." "Life" for him meant using every moment with intense

purpose of learning whatever God wanted to teach him. So he went on as far as possible with his intellectual work, delighting in memories of travel and great music. He could bear it all because it was God's will for him, and "sitting there" was his part in the fate of Germany.

But there is more in his letters than the resignation with which many men and women have accepted similar trials. This young man has a gift known to few. His last letters show a deep understanding of the less familiar ways of prayer. "Men go to God when *they* are sore bestead." Should they not go to Him when *He* is "sore bestead"? "Christians should stand by God in the hour of *His* grieving." We are called to share in the "suffering, the powerlessness of God at the hands of a godless world." This is to be "caught up in the Messianic event, the deepest suffering of Christ." It is to answer His call "Could ye not watch with me one hour?"

We can scarcely conceive of a God Who, just because He is Creator and Saviour, cannot save Himself, will not force His creature's will. So the age-long struggle between good and evil goes on. The great Old Testament prophet like Jeremiah and Hosea knew this very well. Thank God that they have always had successors—but so few!

—SISTER ELSPETH, O.A.S.
The Maryland Churchman

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The Highland Churchman



L. 25

July, 1955

NO 1955



Children's Style Show At Grace Memorial

See Page 2

The Official Publication of the Diocese of Western North Carolina

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published by the Department of Promotion if the Diocese of Western North Carolina, monthly except January and May.

Entered as second-class matter April 19, 1943, at the Post Office at Asheville, North Carolina, under the Act of March 3, 1879.

Price 5¢ per copy; 50¢ a year, \$1.00 a year outside the Diocese of Western North Carolina.

EDITORIAL STAFF

The Rt. Rev. M. George Henry, Bishop
Porter L. Crisp.....Editor
The Rev. George M. Ray....Assoc. Editor
William F. Toms.....Bus. Mgr.
Mrs. M. C. McLaren.....Circ. Mgr.

OUR COVER

A Children's Style Show was a feature of the bazaar of the Woman's Auxiliary of Grace Memorial Church, Asheville on June 17. It was a great success and even Leo (Davy Crockett) Straddle with his great-grandfather's powder horn were on hand for the show. Show with Davy are Nancy Carr, Dott Howard, Janet Fox, Peggy Carroll and seated on the floor, Chris Shaw.

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Christian Giving

Down through the centuries the Church has been rather timid in its approach to Christian giving. Often the cart has gone before the horse, and because of this unnatural and unsightly arrangement the Church has suffered. Let us today consider God's approach to this matter of Christian giving and apply it unto ourselves.

First of all, St. Paul in his letter to the Corinthians exhorts the Church, the body of Christ, to surrender itself and its life unto the Lord: "First they gave their own selves unto the Lord" (II Corinthians 8:5). The *purse* is important. The *person* is most important. God did not send His Son to save the purse, but the person. He knew that once the person repented and believed that his purse would follow in due season. This is where the Church has had its cart before the horse to these many centuries. Cake bakes, bazaars, rummage sales . . . all these have gone before the "first things first," and the purse strings have been loosened, but what about the person's heartstrings?

" . . . But their own selves they gave in the first place to the Lord and to us through God's will . . ." This is the actual story of what the Macedonians did. They did this without hesitation (voluntarily). Despite their poverty they insisted on giving far beyond their ability to give. They made a joy of "hogging" themselves. They wanted "the grace," a grace of God given to them, namely "this fellowship" in giving, being in one communion with all saints of the Church Catholic, the actual body of Christ. They considered their gift a grace and gift of God to themselves. This describes *how* the Macedonians gave . . . not simply contributions of money, but first of all they gave themselves "in their giving." St. Paul pictures clearly: the Macedonians gave themselves in the first place to the Lord *before they gave their money*. St. Paul was speaking to the Corinthians who just

recently had turned away, in love and devotion, from the Church and in putting first things in their rightful place. Here, then, is the example which the Corinthians should follow. Let them, too, first of all in the matter of collections give themselves to the Lord in complete trust and to the Church. *Then whatever money they might give would be delightful and acceptable unto God.*

Then again: "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him." This plainly suggests three things in the Christian's giving: First, *regularity*: "upon the first day of the week; second, *all*: "let *everyone* of you lay by Him in store; third, a *reasonable* return: "as God hath prospered him." This does not mean "tithe" (ten percent) and should not be interpreted as such. It does not mean two percent, as some have suggested. St. Paul clears any doubt in this respect: "Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity; for God loveth a cheerful giver." This, then, should erase any idea we might have in regards to percentage-wise in our Christian giving.

All things belong to God. What we have, even ourselves, are His, for without Him nothing is. The Artesian wells are ever-flowing, giving off all they possess, yet remain filled. So the Christian, in giving himself completely, and in the first place, to the Lord, remains filled to overflowing as he dispossesses himself of his possessions. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

Do we, the Church, really mean it when we say: "All things come of thee" . . . *even we, ourselves . . . first of all?*

—G.M.R.

Historical Sketches Book To Be Published In August

I am pleased to report that the copy for the book, "Historical Sketches," is now in the printers hands, Miller Printing Company, Asheville. I have written, in the February issue of the Highland Churchman, of the plan for the book's publication, and of the Sketches being of Churches in our diocese, several of them having appeared in The Highland Churchman. I have added to them some of a general diocesan nature. The book should be out by August. The Rev. Melvin Maxey, of the Church of The Redeemer, Asheville, has consented to act as my assistant as publishing agent. This means that the books will be housed at the parish house of The Redeemer, on Jonestown Road, Asheville. Mr. Maxey will assist me in the sale and distribution of the books. Notice of the date of publication will be sent to the parishes and missions. There will be two editions, a cloth-bound, price \$3.50 and a paper-bound, price \$2.50. Checks should be made payable to James B. Sill, and orders for the book should be thru Rev. Melvin Maxey, 219 Jonestown Road, Asheville.

Our diocesan committee on the History of The Diocese, has commended the books, as also has our bishop. The Sketches do not cover history later than Bishop Horner's i.e. Those who have advised publication of the book consider that it will be of much value in preserving a knowledge of our diocesan heritage. There will be illustrations.

James B. Sill
Historiographer

The Forward Look

Of total contributions in cash and pledges to the Diocesan Advancement Fund amounting to \$149,871.46, approximately \$19,500.00 remains unpaid, according to a report by Henry Hart of Tryon, chairman of the collection committee for the fund.

At the time the first statements were sent out early last December, the total in unpaid pledges was approximately \$26,500.00.

This has since been reduced by about \$7,000.00. There are still, however, a number of 1953 and 1954 pledges with unpaid installments past due. The 1953 payments, for the most part, are due in the Fall.

In stressing the importance of keeping up the payments, the committee called attention to the fact that the money can be put to immediate use.

The Board of Directors of the fund reported to the Diocesan Convention that loans and grants totaling \$110,900 have been dispersed from the fund. The directors further pointed out that applications now on hand or about to be submitted will use up the cash balance of the fund.

We commend the collection committee, composed of Mr. Hart, W. Clyde Rogers of Gastonia, Charles E. Waddell of Asheville, and Ervin C. Yount of Hickory, for its work and urge that those who have unpaid pledges lighten the unpleasant task of asking for past due pledges by paying before you are asked.

Then the great work of the fund may go forward.

WHAT ARE YOU MAKING?

The greatest trouble with the work is that a great majority of people are trying to make something "for" themselves instead of making something "of" themselves.—*The Scottish Rite Torch*

Rev. George M. Ray Joins Magazine Staff

The appointment of the Rev. George Ray as associate editor of The Highland Churchman has been announced the Diocesan Department of Promotion.

The appointment was announced by Rev. Howard M. Hickey, chairman of the department. The promotion department publishes the diocesan magazine.



Mr. Ray

Mr. Ray is priest-in-charge of Trinity, Bruce Pine; St. Thomas', Burnsville; and is in charge of Episcopal work in Mukersville.

"We welcome Mr. Ray to the staff of The Highland Churchman in the knowledge that he will add greatly to the content and impact of our diocesan publication," Porter L. Crisp, editor of the magazine, said.

An occasional contributor to The Highland Churchman, Mr. Ray's first work in his new capacity as associate editor is the editorial in this issue, Christian Giving."

Hendersonville Church Has Cassocks For Sale

St. James' Church, Hendersonville, has 24 new red acolytes cassocks for sale at a substantial discount.

The cassocks vary in size to fit boys from about 10 to 15 years of age.

The cassocks were ordered from the New York firm of C. M. Almy and Son, Inc. for St. James' new junior choir which sang for the first time on Easter Sunday. Through a mistake in the order the red cassocks were received.

The garments are well made, having been made from the firm's cassock and cotta kits by members of the church.

Anyone interested should contact St. James' Church.

Snyder Joins Staff

J. Hart Snyder, Asheville newspaperman and photographer, has joined the staff of The Highland Churchman as photographer, it has been announced by Porter L. Crisp, editor.

Snyder has occasionally contributed photographs to the magazine and took the unusual shot of All Souls Church on the cover of the April issue.

One of the first projects of the new staff member will be a tour of the Diocese photographing projects undertaken with money from the Diocesan Advancement Fund. These pictures will be published at an early date.

Tryon Men Elect

Stanley Buckingham has been elected president of the Men of Holy Cross, Tryon.

Other officers elected include Guy Wedthoff, vice president, and Jack Stephenson, secretary-treasurer.



Bishop And Friends

Bishop Henry was the Baccalaureate speaker at the 161st Commencement of the University of North Carolina at Chapel Hill. He is shown with a group of friends shortly after registering for alumni activities at the university town. In the photograph are shown (seated) Judge John J. Parker of Charlotte, class of 1907; The Rev. A. Rufus Morgan of Franklin, class of 1910; and Bishop Henry, class of 1931. Standing are, left to right, Francis I. Parker of Charlotte, class of 1945; Ed Davenport of Farmville, class of 1949; and Dr. Nathaniel H. Henry of Richmond, Va., class of 1929. Dr. Henry is a brother of the Bishop and is a professor at the University of Richmond.

Church Of The Redeemer, Shelby

By THE REV. JAMES B. SILL

Diocesan Historiographer

We have written of the last days of the first church building, that is, we have referred to them, it becoming uneconomical for use. We are indebted to the Miss Emma Frick for a detailed account of the early history of the church, and of the building of a new building. She writes:—"the building deteriorated very rapidly in the next few years (i.e. after 1889) Rev. C. J. Wingate holding the last service in 1899." Wingate reports that:—"The people have contributed about \$80.00 towards a new structure. The members of the Mission are among the most part very poor." Five families are reported and eight communicants, as per diocesan journal. Mr. Wingate resigned in 1900, having lived at Marion and was in charge of the churches there, and at Rutherfordton and Shelby. Bishop Horner states in his 1900 diocesan convention address, having been bishop the previous year) that, "We regret very much to lose Mr. Wingate from our District. He is an able man, and though much hindered at times from physical infirmity, he did faithful service in a difficult field." The Rev. A. De Rosset Meares soon followed him at Marion, continuing to minister at Rutherfordton, Old Fort, and Shelby, living at Marion. He continued in charge of the Churches at these places until 1906. His previous ministry had been in Pennsylvania, Maryland and North Carolina.

Miss Frick writes:—"Rev. A. De Rosset Meares, being put in charge of the Mission came once a month to give a service to the Church people, the Baptist, Methodist and Presbyterian Churches, lending their houses of worship, the Presbyterian most frequently."

The first service in the new building was held in February, 1903. It was a frame structure, having a good-sized steeple, and built at a cost of \$789.00,

and located where the old building had stood, corner LaFayette and Marion Streets. Number of communicants and families had increased slightly. Of the families the following are among ones recorded:—Major Harvey Cabiness and Miss Ida Cabiness, Rufus Henry Faucette, Misses Emma V. Frick and Sarah Burton and Mother, Mrs. Louise P. Jetton and children, Charles W. Robinson and family, Mrs. Catherine Waitte and Mrs. Hattie Waitte, Mrs. Carrie Curtis, Doris Curtis and George J. Browning. Miss Frick writes:—"It was due to Mr. Meares that we had this building." Without knowing, but having had charge of The Redeemer a few years later, while Mrs. Frick and her daughter, Emma, were living there, I should add that probably it was also due to the Frick family that "we had the building." The building was consecrated July 22nd, 1906 by Bishop Horner, while the Rev. John C. Seagle was in charge, having followed Mr. Meares.

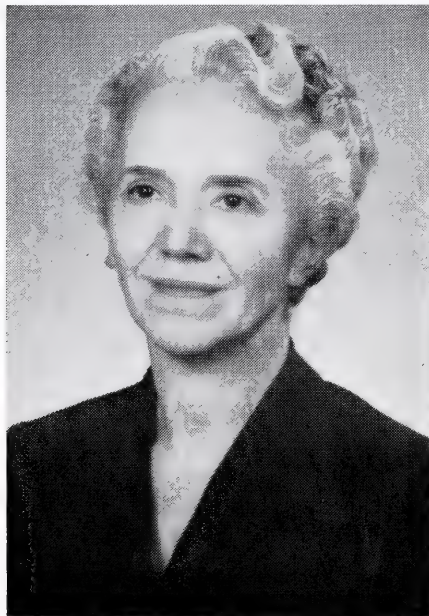
The Frick family had moved to Shelby about 1890, coming from Batlimore. Miss Emma Frick put her heart and soul into the interests of the Church of the Redeemer, superintending the Sunday School, acting as Treasurer, and in time serving as Sacristan, and, when needed, doing the necessary cleaning. I can speak for the years following 1910, when, associated with Rev. F. D. Lobdell at Rutherfordton, I would supply certain Sundays at The Redeemer. Others would assist Miss Frick in the duties of teaching the children and caring for the building. She made herself a friend to the children of the cotton-mill districts, as also to their parents. She was sympathetic to their needs whatever they might be. A commendation of her is found in an anniversary number of the "Shelby Daily Star" in

(Continued on Page 13)

Woman's Auxiliary News

By JANE H. SHAFFER

At the annual meeting of the Woman's Auxiliary of the Diocese of Western North Carolina, held at Kanuga June 9th and 10th, Mrs. Walter T. Carpenter of Lenoir was elected diocesan President for a three-year term. She succeeds Mrs. May T. New, who has served as President for the past three years. Mrs. Carpenter has served as President and Vice-President of the Auxiliary Branch at St. James', Lenoir. She has also served in the parish as a Church School teacher, and is at present in charge of the new Parents Class, formed under the new curriculum. She has been secretary to the Vestry at St. James', and a member of the Vestry.



Mrs. Carpenter

In the Diocese, Mrs. Carpenter was Chairman of Christian Social Relations for the Auxiliary, Custodian of the United Thank Offering from 1952-55, and secretary to the Director of District III from 1952 to 1954. She is also a member of the diocesan Department of

Christian Education. Mrs. Carpenter comes to us as diocesan President well qualified for the job.

A rising vote of thanks was given to Mrs. New for her splendid leadership of the past three years. The retiring Vice-President, Mrs. R. L. Haden of Hendersonville, presented Mrs. New with the gift of a Cross.

The afternoon session on June 9th was devoted to reports of the officers and chairmen of committees. Tea was served in the lobby of the main building during a fellowship hour after adjournment. The meeting resumed at 8 P.M. with a talk given by Mrs. Caroline Rakestraw on the 1955 Radio Series ANOTHER CHANCE. Mrs. Rakestraw is the Executive Secretary of THE EPISCOPAL HOUR, with headquarters in Atlanta. The Rev. John S. Kikiwada of Tokyo, Japan, gave a most interesting talk on the Japanese Church under reconstruction. Bobby Haden, diocesan Youth President, gave a report on the youth work of the Diocese.

At the opening session June 10th election of officers was held. Beside the election of Mrs. Carpenter as President, Mrs. R. M. Hudgins of Rutherfordton was elected Vice-President, to succeed Mrs. Haden; Secretary, Mrs. H. A. Dobbin of Lenoir, succeeding Mrs. R. L. Sanborn; Treasurer, Mrs. T. R. Nichols of Moranton, to succeed Mrs. George F. Echert. Mrs. New was elected United Thank Offering Custodian. Secretary of Christian Education, Mrs. Roger Sherman of Canton, succeeding Mrs. Edward Kemper. Mrs. Viola Lenoir of Franklin was elected Director of District V, to succeed Mrs. Blanch Lyles.

Delegates to the Triennial Convention to be held in Honolulu September 4-11 were elected as follows:

Mrs. New, Mrs. Carpenter, Mrs. Lenoir, Miss Eleanor Hunt of Asheville, Mrs. Charles L. McGavern of Tryon

Woman's Auxiliary News

Mrs. Robert B. Campbell of Hickory. Alternates elected to the Triennial are Mrs. Julian Calhoun, Mrs. Louise Bote Bond, Mrs. G. Mark Jenkins, Mrs. M. George Henry, Miss Ester Leas and Mrs. Helen Hannon.

Mrs. Edgar Holland of Fletcher was named to the nominating committee.

Following the elections, Mrs. John Morson of Greenville, Miss., spoke on the work of the Auxiliary. Mrs. Morson is Provincial Representative on the National Executive Board.

It was decided that the All Saints Day Memorial Offering would go to Boone and aid in the building of a parish house there.

After the Bishop's message, officers were installed, and the 1955 Annual Meeting was declared adjourned.

RANCH NEWS.

So many Branches have sent in names of their officers and committee chairman, that it will be possible to list only a few officers in this issue. Following is a list of officers for next year from the Branches:

Church of the Incarnation, Highlands: President, Mrs. James H. Howe; Vice-President, Mrs. Tudor N. Hall; Secretary, Mrs. Helen H. Thornton; Treasurer, Miss Kate Jungerman.

St. Luke's, Boone: President, Mrs. Norman Woods; Vice-President, Mrs. K. Moose; Secretary-Treasurer, Mrs. William C. Surrey.

Church of the Good Shepherd, Tryon: President, Mrs. Helen H. Hannon; Vice-President, Miss Julia Booker; Secretary-Treasurer, Mrs. Blanche Lyles. *St. Matthias', Asheville:* President, Mrs. Mary Johnson; Secretary, Mrs. Sophie K. Miller; Treasurer, Mrs. Mattie Sinclair.

St. Luke's, Lincolnton: President, Mrs. Alex Robinson; Vice-President, Mrs. Fred Eaddy; Secretary, Mrs. Wal-ter Clark; Treasurer, Miss Peggy Arkmyer.

Church of the Redeemer, Asheville:

President, Mrs. Martha Huntsman; Vice-President, Mrs. Arthur Lamb; Secretary, Mrs. Preston J. Warf; Treasurer, Mrs. Terrell Bailey.

St. Agnes', Franklin: President, Mrs. S. H. Lyle, Jr.; Vice-President, Mrs. Ted Reber; Secretary, Miss Clem Winneger; Treasurer, Mrs. J. E. S. Thorpe.

Grace Church, Waynesville: President, Miss Elvalou Eller; Vice-President, Mrs. Dwight Beaty; Secretary, Mrs. James Thomas, Jr.; Treasurer, Mrs. Sam Calhoun.

Church of the Messiah, Murphy: President, Miss Juliet Peques; Vice-President, Mrs. Ben Warner; Secretary, Mrs. R. W. Easley, Jr.; Treasurer, Mrs. B. W. Whitfield.

Trinity, Spruce Pine: President, Mrs. L. W. Woody, Jr.; Vice-President, Mrs. W. H. Powell; Secretary, Mrs. Robert W. Ewing; Treasurer, Mrs. L. L. McMurray.

St. Mary's, Quaker Meadows, Morganton: President, Mrs. J. H. Harrison; Vice-President, Mrs. E. P. Whisnant; Secretary, Mrs. Ervin Queen; Treasurer, Mrs. Leon Hudson.

Grace Memorial, Asheville: President, Mrs. L. O. Howard; Vice-President, Mrs. Davis Pierce; Secretary, Mrs. Wm. B. Fluharty; Treasurer, Mrs. Jack Keith.

St. John's, Haw Creek, Asheville: President, Mrs. James Corbett; Vice-President, Mrs. R. H. Reese; Secretary, Mrs. E. O. Ledbetter; Treasurer, Mrs. H. S. Hartig.

Church of the Ascension, Hickory: President, Mrs. Robert C. Patterson; Vice-President, Mrs. Kenneth Cloninger; Secretary, Mrs. Paul Reichle; Treasurer, Mrs. T. A. Mott.

St. Paul's, Edenville: President, Miss Bertha E. Ledbetter; Vice-President, Mrs. J. W. Whiteside; Secretary, Mrs. Molly McLaughlin; Treasurer, Mrs. John S. Moore.

Trinity, Asheville: President, Mrs. Wallace R. Matthews; Vice-President,

(Continued on Page 12)



after class

by Jane Shaffer



Duties Of A Deacon. A Deacon is an ordained minister of the Church, just as a Bishop or Priest. (The word "ordained" means to give priestly duties through the laying on of hands—which latter the Bishop does for a Deacon or Priest just as he does in Confirmation.) There are, however, some things which a Deacon may not do until he has received all the privileges of the priesthood.

Usually, a Deacon is a man who has spent three years in one of the Church's seminaries, and then has returned to his home Diocese. He must serve wherever the Bishop of his Diocese needs him for about a period of a year, and then he is ordained to the priesthood.

The diaconate (the branch of the ministry of which a Deacon is a member) is one of the three parts of Holy Orders, set up by the Church as early as the second century after Christ. In order to be sent to a seminary to study a man must first be approved by his rector and vestry, approved by the Bishop of the Diocese in which he lives, and also meet the approval of various diocesan committees. The Service for the Form and Manner of Making Deacons is found on page 530 of the Prayer Book.

A Deacon may baptize (as may any person in an emergency), he may conduct a burial service, he may marry people according to civil law but may not give a Christian blessing to the marriage (as he may not pronounce the benediction at any service). He may

read both the Gospel and the Epistle in the Communion Service, and he may also help administer the elements (the blessed bread and wine) at the service of Holy Communion, but he may not consecrate them. He may not give the absolution after the General Confession at any service. He is entitled to wear clerical collar and vest. When vested his stoles goes from his left shoulder across his body, rather than straight down as does a priest's. He is called the Rev. Mr.—just as is a priest.

Some of you may have in your parish a man who is called a *perpetual* Deacon. This means that while these men have the same requirements to fulfill as any other Deacon, they are never ordained to the priesthood, but may continue in business while carrying on their duties as Deacons. They must be 32 years of age before studying. They need not attend seminary but may study under the direction of the Bishop. Their duties and privileges are the same as the Deacon described above.

An archdeacon sounds like the same thing, only more so, but he is a fully ordained priest who works directly for a Bishop, and usually has charge of the missionary work of a Diocese, or may preside over a Convocation. (A Convocation is a district in a Diocese.) An archdeacon has all the rights and privileges of a priest, as indeed he is

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Confirmations

April 3—St. Agnes', Franklin:

Mary Ruth McNutt, Catharine Luc-
Hall, Judith Lee Reber, David Lee
Reber, Ted Reber, Jr., Mary (Mrs. Ted
Reber, Sara Lee Bryson, Florence
d Troughton, Florence Pearl (J.)
oughton, Mary Ella Extine.

April 3—St. Cyprian's, Franklin:

Harrison Eugene Bryson, John Henry
eman.

April 3—Incarnation, Highlands:

Canty Arzelia Edwards.

April 4—St. Matthias', Asheville:

Leontine Franklin Lucas.

April 6—St. James', Lenoir:

Diana Carol Wootton, Marion Wise
zert.

April 17—Grace Memorial, Asheville:

Margaret Louise McConnell, Helen
ummond Crump, George Gordon
ump.

April 17—Holy Cross, Tryon:

Guy Grant Wedthoff, Jr.

April 24—St. Paul's, Edneyville:

Joseph Samuel Enloe, Heather Ann
loe, Jo Ann Ballard.

April 24—Christ School, Arden:

Michael Comer Knight, Julian Alan
ler, Samuel Stanhope Labouisse,
Hard Abbott Hutchinson, Warren
nkin Keller, William Harrison Briggs,
y Edward Morgan.

*April 25—Appalachian School, Pen-
d:*

Dorothy Jean Allen, Tonya Sue
own, Franz Miller Brown, James
ril Fitzpatrick, William Henry Wood-
ry, Jr.

May 15—Ascension, Hickory:

Charles Earl Reeves, Elizabeth Ad-
anne (Mrs. C. E.) Reeves, Robert D.
rlisle, Ossie McC. (Mrs. R. D.) Car-
e, Donna (Mrs. T. C.) Ballinger,
nel Luciella (Mrs. A. W.) Bridges,
die Wake Bridges, Cheryl Ann Burns,
ndra Shuford Cauble, Ambrose Ger-
l Barry, Jr., Patricia Elaine Barry,
rolyn Page Palmer, James Jacob
ser, III, John William Yeager, IV,
rolyn Ulrey, Anne LaFone, James
nner Hasty, Jr.

May 15—All Souls', Biltmore:

Clarence Bailey Branson, Harriet
Marie Lacasse.

May 22—Grace, Morganton:

Bruno G. Draxler, Vesna Ruzie Drax-
ler, Alexa Draxler, DeLayne DeYoung
Rogers, Betty Styers Harbison.

*May 26—Good Shepherd Mission,
Penland:*

Maggie Conley Morgan, Claude
Craig Morgan.

Ordinations

Clifford Eldred McWhorter was or-
dained Deacon by Bishop Henry on
June 21 in Calvary Church, Fletcher.
He will serve St. Paul's, Edneyville,
and the Church of the Transfiguration,
Saluda.

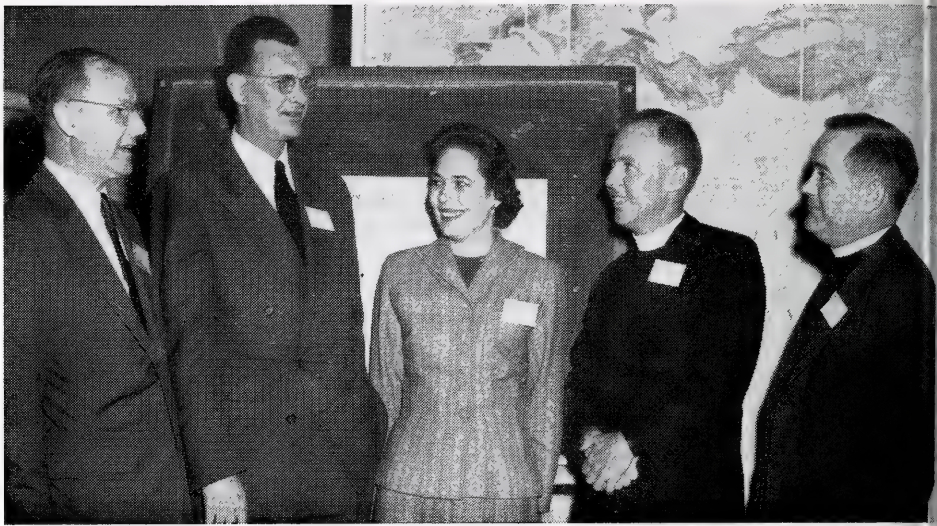
William L. Russell was ordained Dea-
con by Bishop Henry on June 14 in
Trinity Church, Asheville. He will
serve the Church of the Messiah and
St. Barnabas in Murphy and Holy Com-
forter in Andrews.

The Rev. Floyd W. Finch, Jr., was
ordained Priest by Bishop Henry, June
11 in St. Andrews', Bessemer City. He
will continue as priest-in-charge of St.
Andrew's Church.

Book Of Remembrance Placed In St. James'

St. James', Hendersonville, has plac-
ed in the rear of the Church nave a
Book of Remembrance in which all
memorials and memorial funds are to
be inscribed.

The opening page records the legacy
of the late John A. Law to be applied
to the building fund now in process of
collection at the Church.



At Missionary Information Conference

The Rev. Charles L. McGavern of Tryon, Mrs. Claude Henson of Asheville, the Rev. Howard M. Hickey of West Asheville and Bishop Henry represented the Diocese at a missionary information conference in Greenwich, Conn., in late May. Shown with the group (2nd from left) is the Rev. William G. Wright, national director of the Home Department.

WOMAN'S AUXILIARY

(Continued from Page 9)

Mrs. H. Kenneth Lee; Secretary, Mrs. Edgar N. Snow; Treasurer, Mrs. Edward T. Wilder.

St. Mary's, Asheville: President, Mrs. W. E. Farmer; Vice-President, Mrs. Hart Snyder; Secretary, Miss Margaret Allen; Treasurer, Mrs. Charles Frank.

Calvary Church, Fletcher: President, Mrs. Edgar S. Holland; Vice-President, Mrs. Edward Hayes; Secretary-Treasurer, Mrs. Hillis Cunliffe.

St. Francis', Rutherfordton: President, Mrs. Ben H. Sumner; Vice-President, Mrs. R. M. Hudgins; Secretary, Mrs. R. R. Hawes; Treasurer, Mrs. K. S. Tanner, Jr.

St. Mary's, West Jefferson: President, Mrs. Fenton Noland; Vice-President, Mrs. Edith Laughon; Secretary, Miss Virginia Speers; Treasurer, Mrs. Mary Ray.

St. Gabriel's, Rutherfordton: President, Mrs. M. T. Carpenter; Secretary,

Mrs. Mary Lou Miller; Treasurer, Mrs. Dovie Turner.

Church of the Transfiguration, Ba Cave: President, Mrs. Paul Pryor; Vice-President, Mrs. A. C. Jaegers; Secretary, Mrs. William Keller; Treasurer, Mrs. C. M. Haydock.

St. Mark's, Gastonia: President, Mrs. J. C. Williamson, Jr.; Vice-President, Mrs. Ralph T. Isley; Secretary, Mrs. Bruce D. Hodges, Jr.; Treasurer, Mrs. W. P. Moore.

St. Barnabas', Murphy: President, Mrs. Amy Neely; Vice-President, Mrs. Edna Thomas; Secretary, Mrs. William Powell; Treasurer, Mrs. Stella Stoval.

St. Phillip's, Brevard: President, Mr. Harry Bobst; Vice-President, Mr. Randolph Everett; Secretary, Mrs. Lit Steppe; Treasurer, Mrs. C. B. Carter.

St. Mary's of the Hills, Blowing Rock: President, Mrs. John Gaumer; Vice-President, Mrs. Mary Moberly-Blaine; Secretary, Mrs. L. C. Harirs; Treasurer, Mrs. Ward Coe.

REDEEMER, SHELBY

(Continued from Page 7)

b., 1940, in an article on the Church's st:—"One of the most outstanding ures in the Church's history, one who pt it going by sheer force of her per- nality, when times were thin and sup- rt was meagre, was Miss Emma Frick. e worked tirelessly in behalf of the urch of The Redeemer for a period 35 or 40 years, prior to her death in 28, and deserved a large part of the edit for the erection and furnishing the present Church." Her death oc- curred as a result of injuries suffered in the Central Hotel fire, where she was ing.

The Rev. John Seagle, to whom we ve referred, was deacon in charge St. Francis, Rutherfordton, giving rtain Sundays to Rev. F. D. Lobdell, o had come as rector of St. Francis. r. Seagle had been ordered deacon in '03, continuing as such for several ars, before being ordained priest. He as of a Henderson County family, and as one of those trained for ministry at e Ravenscroft School in Asheville. He rved for many years in the diocese, ter leaving Rutherfordton. Father bdbell and myself, while associated th him at Rutherfordton, looked after he Redeemer from 1909 to 1916, giving ore frequent services than had been stomary. The number in the Sunday hool had increased through the years, ough there was little growth in num- er of adult church members. Some rmer communicant members had mov- l away or died. Families that were tending in addition to ones already amed were those of Dr. Harlan Shoe- aker, Mr. Robert Louis Green, and F. Lybrand. To be added to these a few years were families by name Wilson, Hammond and Price. Father bdbell continued as priest-in-charge for vo years after 1916, to be followed by ree priests serving the Mission for arious length of years, the Revs. J. H. rriffith, W. B. Allen and S. R. Grie- ard.

The Layman's Bookshop

Christian Perfection by Francios de Sal- ignac de La Mothe Fenelon, edited by Charles F. Whiston. (Harpers, \$2.)

This particular edition and translation of a devotional classic, while not new, deserves fresh recommendation. The material is taken primarily from various spiritual letters of Fenelon and from spiritual conferences held at the Court of Louis XIV where a small number of earnest people, under Fenelon's direc- tion, sought to live the life of deep and true spirituality in the midst of court life. If true Christian life could be lived under those circumstances, it can also be lived in our own times.

* * * *

Jesus And His Ministry by Wallace Eugene Rollins and Marion Benedict Rollins (Seabury, \$4.)

The dean emeritus of the Virginia Theological Seminary and his wife, who is a distinguished Biblical scholar, have provided a new treatment of the ministry of our Lord, full of fresh insights. They "believe that there is great need for constructive treatment of the ministry which can be helpful to those who are perplexed by some results of modern scholarship but yet are willing to use its methods." They insist that one of the most essential supplements to critical study is the experience of Christian discipleship.

Either of the above books may be borrowed from the National Council Library, 218 Fourth Ave., New York 10, N. Y. There is a nominal service charge.

HAVE YOU READ?

Doing The Truth by James A. Pike. Doubleday \$2.95.

Christian Faith Today by Stephen Neill. Penguin 65c.

The Sources Of Western Morality by Georgia Harkness. Scribners \$3.50.

Church, Politics And Society by Pike and Pyle. Morehouse \$2.75.

The Age Of Belief by Anne Fre- mentle. Houghton-Mentor \$2.75.

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The Bishop's Calendar

- June 9-10 —Woman's Auxiliary Convention, Kanuga.
 June 11 —Ordination to the priesthood of Floyd W. Finch, Jr., at St. Andrew's Church, Bessemer City.
 June 12 8:00 A.M.—St. Luke's, Chunn's Cove.
 11:00 A.M.—St. John's, Haw Creek.
 7:30 P.M.—St. Matthias', Asheville.
 June 14 10:30 A.M.—Ordination to the diaconate of William L. Russell, at Trinity Church, Asheville.
 June 14-15 —Supervisors' Conference, Valle Crucis.
 June 16-18 —University of the South, Sewanee—Chaplain of Laymen's Conference.
 June 19 11:00 A.M.—Sermon at All Saints' Chapel, Sewanee.
 June 20 24 —Southern Town and Country Church Institute, Valle Crucis.
 June 21 10:30 A.M.—Ordination to the diaconate of Clifford Eldred McWhorter, at Calvary Church, Fletcher.
 June 23 12:00 M.—Valle Crucis Board Meeting, Valle Crucis.
 June 25 —Laymen's Conference, Kanuga.
 June 26 11:00 A.M.—St. Philip's Church, Brevard.
 7:30 P.M.—St. Agnes', Franklin.
 June 27-July 2 —Revival Services, Franklin.
 July 3 11:00 A.M.—Church of the Good Shepherd, Cashiers.
 July 6 10:30 A.M.—Executive Board, Kanuga.
 July 10 8:00 A.M.—St. Luke's, Chunn's Cove.
 11:00 A.M.—Holy Trinity Church, Spruce Pine.
 5:00 P.M.—Sky Valley Pioneer Camp.
 July 17 11:00 A.M.—St. Mary's, Blowing Rock.
 July 18 6:00 P.M.—Men's Club, Presbyterian Church, Canton.
 July 19 2:00 P.M.—Department of Christian Education Meeting.
 July 20 12:00 M.—Patterson School Board Meeting, Patterson School, Lenoir.
 7:30 P.M.—Church of the Ascension, Hickory.
 July 24 9:00 A.M.—Church of St. Francis of Assisi, Cherokee.
 11:00 A.M.—St. John's, Sylva.
 2:00 P.M.—St. Cyprian's, Franklin.
 4:00 P.M.—St. John's, Cartoogechaye.
 7:30 P.M.—St. Agnes', Franklin.
 July 31 11:00 A.M.—Church of the Resurrection, Little Switzerland.
 4:00 P.M.—Highland Hospital, Asheville.

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The Highland Churchman



August, 1955



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Church School 9:45 A. M. Adult Bible

Class 10 A. M. Nursery 11 A. M.

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The General Convention

The 58th General Convention of the Protestant Episcopal Church in the United States of America will be the 100th anniversary of the Missionary District of Honolulu and its 15,000 Episcopalians September 4-16.

The meeting will be the largest in the history of Honolulu, capital city of what will probably become the 49th state. This will be the first time the legislative body of the Church has met outside the continental United States and the first time in a missionary district.

The bicameral legislative body consists of a House of Bishops, which presently numbers 185, and a House of Deputies which has a potential membership of 654. The Triennial Meeting of the Woman's Auxiliary of the Church, which will draw another 500 women delegates, will meet at the same time. Sessions of all three bodies will be held on the campus of Iolani School, a secondary school for boys supported and administered by the Missionary District of Honolulu.

Equal Representation

The House of Deputies is equally divided between clergy and laymen. Each of the seventy-five dioceses of the

Church is entitled to be represented by four of each category. The twenty-six missionary districts, domestic, extra-continental and overseas, may send one clergyman and one lay deputy, as can the Convocation of American Churches in Europe.

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, will preside over the House of Bishops. The House of Deputies will elect a president at its opening session. Until then the Rev. Canon Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C., who was elected at the 1952 meeting of the House for a three-year term, holds the office.

Reports Precede Legislation

The Convention will consider, as basis for legislation, reports from its Joint Committees, composed of bishops and deputies, and Joint Commissions, which also include outside specialists. The official Committees cover such fields as: problems of alcoholism, revision of constitution and canons, program and budget. Commissions have been established to study: ecumenical relations, unity with other Churches, architecture and

church music, clergy pensions, assistance to Eastern Orthodox Churches, problems of missionary work in industrial areas, matrimony, social reconstruction and theological education.

Will Elect Officials

The Convention must elect a treasurer, eight members and a treasurer of the National Council, interim administrative body for the Convention, fifteen

trustees for General Theological Seminary, a registrar, historiographer; a recorder of ordinations.

The House of Bishops, which is delegated the authority to elect bishops in missionary districts, will choose, subject to confirmation by the House of Deputies, a bishop for Salina (Kansas). The Rt. Rev. Shirley H. Nichols has announced his retirement.

Meetings To Spotlight Church's Mission Work

Three mass meetings will spotlight missionary and evangelical opportunities facing the Church, when members of the General Convention gather in Honolulu.

Leading figures in missionary areas of the Church will speak at the events which will cover Domestic Missions, Tuesday, September 7; Overseas Missions, Thursday, September 8; and Ecumenical Relations, Sunday, September 11. All three meetings will be held in St. Andrew's Cathedral, headquarters of the Episcopal Church in Hawaii.

Speakers at the Domestic Missions Mass Meeting will be the Rt. Rev. Everett H. Jones, Bishop of West Texas; the Rt. Rev. William F. Lewis, Bishop of the Missionary District of Nevada; and Dr. W. Milan Davis, president of Okolona College, Church-oper-

ated school for Negroes in Okolona, Miss.

Featured at the Overseas Missions Mass Meeting will be the Rt. Rev. Egmont M. Krischke, Missionary Bishop of Southwestern Brazil; the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church; and the Rev. William C. Hanner, in charge of Episcopal missionary work on Okinawa.

Scheduled to address the Mass Meeting on Ecumenical Relations are the Most Rev. Howard W. K. Mowll, Archbishop of Sydney and Primate of the Church of England in Australia; the Rt. Rev. Stephen Bayne, Jr., Bishop of Olympia and member of the Joint Commission on Ecumenical Relations of the General Convention.

Californians Ready For Delegate Influx

California women are preparing to demonstrate western hospitality to delegates attending the General Convention to be held in Honolulu.

The Woman's Auxiliary of the Diocese of California, with headquarters in San Francisco, has named committees to provide reception, housing and motor service to delegates passing through their city on their way to the Islands.

Deductible Expenses

A new federal income tax ruling provides that the expenses a person incurs while volunteering his services to a charitable institution may be considered as contributions and are deductible. This means that some of the persons who will pay their own way to participate in the General Convention or Biennial Meeting in Honolulu and are not reimbursed may use the cost of travel, meals, and lodging as legitimate tax deductions.

Women Meet In Triennial Session

More than 500 delegates to the Triennial Meeting of the Woman's Auxiliary will gather in Honolulu, September 5, to meet concurrently with the General Convention of the Church.

Theirs will be primarily an education- and devotional meeting climaxed by presentation of the United Thank Offering made by the women of the Church to the missionary program.

After the presentation of the Offering Thursday morning, September 8, in Honolulu's Civic Auditorium, delegates at the Triennial Meeting will draw up and pass a budget to govern the allocation of funds over the next three years. The Offering, which in 1952, the time of

the last presentation, totaled \$2,488,193-30, augments the missionary program of the Church.

Every three years, since the General Convention in Philadelphia in 1889, the women of the Church have presented, through their delegates to the Triennial Meeting of the Auxiliary, a United Thank Offering which has been used to expand the missionary program of the Church.

The first United Thank Offering was used to build a church in Anvik, Alaska, and to support a woman missionary in Japan. Primary emphasis has always been placed on the training and support of women missionaries.

Convention Meets At Episcopal School

Iolani School, central meeting place for the 1955 General Convention, is the largest boys' preparatory school operated by the Church in any area of the United States. The student population numbers 850 with a teaching and administrative staff of approximately fifty. Growth has been steady since the school's origin in 1867, five years after the arrival of Anglican missionaries in Hawaii. The first school, St. Andrew's College, was soon merged with the second school, Iolani, and the academy resulting assumed the latter name, which Hawaiian signifies a bird's soaring flight. King Kamehamea V gave the school its name.

In 1953 the school was moved to its present location on twenty-five acres in the center of Waikiki, under the shadow of Diamond Head.

Iolani has been responsible for the training of many Hawaiian and Pacific leaders, probably the most distinguished of them being Sun Yat-sen, founder of the Chinese Republic. Dr. Sun's will rests in the school's archives, presented to it in 1935 by his daughter.

Honolulu Church Has Vivid History

Comprising the most extended area of Episcopal Church work, the Missionary District of Honolulu spreads out from its center on Oahu to five of the other six inhabited islands in the Hawaiian group, west to the islands of Midway, Wake, Guam and Okinawa, and south to American Samoa.

Our Cover

The cover photograph shows an interior view of St. Andrew's Cathedral, center of activities in the Missionary District of Honolulu, host for the General Convention next month. The seal of the convention is also shown.

The roots of the Episcopal Church in Hawaii were established in 1862 when King Kamehameha IV and Queen Emma invited the Church of England to send missionaries to their people. The King himself later translated the Book of Common Prayer into Hawaiian and his brother, King Kamehamea V, in 1867 laid the cornerstone for St. Andrew's Cathedral, hub of missionary activity.

(Continued on Page 15)

St. John's, Sylva, Plans New Church

Plans are being completed for the building of a new \$25,000 church and Sunday school building at St. John's, Sylva.

The old building will be torn down to make room for the new structure.

Funds for the new church were collected in the parish and the rest given in a loan and grant from the Diocesan Advancement Fund. Dr. Ralph Morgan is chairman of the building committee.

Rev. John S. McDuffie To Do Mission Work

The Rev. John S. McDuffie has been named missionary to the eastern part of Gaston County, and will work toward the establishment of an Episcopal mission in the area. He will begin work there immediately.

Mr. McDuffie has just returned from the Panama Canal Zone where he has served for the past three years. For the past year he has been on the staff of the cathedral at Ancon.

Funds for the new mission will come from the national division of Town and Country of the Episcopal Church. Mr. McDuffie will report on his work to the Diocese of Western North Carolina, and the diocese in turn will report to the Town and Country Division. There are approximately 30,000 persons in a small area and not a single Episcopal Church.

Committees Named For Deerfield Home

The following committees of the Board of Directors of Deerfield Episcopal Home have been appointed to serve from June, 1955 until June, 1956:

Finance: Harold Cory, chairman; Edward F. Deacon, treasurer.

Properties: The Rev. Mark Jenkins, chairman, Mrs. Robert Haden, Mrs. A. B. Stoney and Edward F. Deacon.

Bishop Phillips Dies At 7 In Boone Hospital

The Rt. Rev. Henry D. Phillips, retired bishop of the Episcopal Diocese of Southwestern Virginia, died June 1 in a hospital at Boone.

His home was in Columbia, S. C. Bishop Phillips maintained a summer home at Blowing Rock where he was largely instrumental in the establishment of a hospital and the country club.

He served as bishop of the Southwestern Diocese from 1938 to 1954. He was rector of Trinity Episcopal Church in Columbia from 1922 to 1938.

Funeral services and burial were in Columbia.

Surviving are the widow, Mrs. Irene Reese Phillips of Columbia; three daughters, Mrs. O. B. Mayer of Columbia, Mrs. Henrietta P. McDowell of Charleston, S. C., and Mrs. S. J. Stewart of New York City; two sisters, Mrs. Milton Keeler and Mrs. Frank Ormiston of Atlanta, Ga., and seven grandchildren.

A native of Philadelphia, Pa., Bishop Phillips was the son of the late Henry and Nancy Phillips.

He was educated in the schools of Atlanta, Ga., and at Sewanee (the University of the South.)

He established a settlement mission at LaGrange Ga., in 1906. He served as chaplain at Sewanee in 1914.

He was an All-Southern Conference football player at Sewanee and at one time was a football coach at a school in Georgia.

Admissions: The Rev. I. N. Norton, chairman, Dr. F. Irby Stephens and the Rev. John W. Tuton.

Personnel: The Rev. Frank McLenzie, chairman.

Promotion: The Rev. Charles McGavern, chairman, and Miss Mary Walters.

Legal council: Kingsland Van Hook.

Bisop Henry is chairman of the board.

500 Young Churchmen Expected For National Convention

Close to five hundred Episcopal young people will meet at Carleton College, Northfield, Minn., this month to find out how youth can help fulfill the needs of the Church, and how the Church can better meet the needs of young people. The Convention of Episcopal Young Churchmen, successor to the Episcopal Youth Convention which last met in 1952, will meet August 24 to 31, with "Power to Witness" as the main theme. Something new has been added to this year's convention, since it will break into three houses for many of its meetings—the House of High School Students, the House of College Students and the House of Young Laymen. Hereafter the Youth Convention and the meeting of the National Canterbury Association (the college group) have been entirely separate gatherings. This year, however, the whole convention has been planned by a committee of young people representing all three houses, under the sponsorship of the Youth and College Work Divisions of the National Council.

Bruce A. Young, of Peabody, Mass., will preside over the House of High School Students, and David O'Hara, student at Stanford University, Calif., will lead the House of College Students. The chairman of the House of Young Laymen has not yet been chosen. Selection will have to be from among young people under 21 who are neither in high school nor college—a group so far not represented on a national level. It was the high school and college students themselves who, meeting in executive committee in 1953, voted to have a three-house convention so that young working people could express themselves as a group. Each diocese is entitled to representation at the Convention of Episcopal Young Churchman by two high school students, two college students, two young laymen, and one youth advisor.

The Rt. Rev. Stephen F. Bayne, Jr.,

Bishop of Olympia, will give key addresses during the convention on the theme "Power to Witness." Six study commissions led by the young people, but with experts as consultants, will give more detailed consideration to implications of the theme. The commissions will discuss power to witness In Vocation, In Love and Marriage, In Responsible Society, In The Church, In a Revolutionary World, In Freedom Under Authority, and In the Parish Church.

Other speakers will be the Rev. Canon Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C.; the Rt. Rev. Henry Knox Sherrill, Presiding Bishop; and the Rev. David R. Hunter, Director of the national Department of Christian Education. Bible study leader will be the Rev. M. A. Thomas, priest of the Mar Thoma Syrian Church in Travancore, South India. The Rt. Rev. Richard S. Watson, Bishop of Utah, will serve as chaplain.

The goal of the convention is to present definite policies to the Youth and College Work Divisions for the next three years, to suggest programs of study and action, and to speak for young people to the Church at large.

The Rev. John W. Carter Accepts Call To Grace

The Rev. John W. Carter has accepted the rectorship of Grace, Morganton, and will begin his work Sept. 1.

Mr. Carter comes to Morganton from Weldon where he has been since 1952. Before his ordination he served as a lay minister under the Rev. James M. Dick at the Church of the Good Shepherd, Raleigh. He succeeds the Rev. Eugene West who resigned several months ago. The Rev. N. C. Duncan of Asheville has been taking care of services at the church.

What About The Super-Sixties?

In the Diocese of Washington, the Department of Social Relations is sponsoring the formation of parish clubs for elderly persons.

Labeled the "Super-Sixty Clubs," they bring the oldsters together socially. They are designed to cultivate latent talents for craftsmanship and hobbies, good neighborliness and just plain fun.

The membership is non-denominational, with about 30 per cent Episcopalian; the rest representing other denominations or no church affiliation at all. In the past three years, six of these clubs have attracted some 725 persons.

They came seeking companionship, entertainment, opportunities to learn, to do, to share in the wider community life. The members choose their own programs and promote them with the aid and supervision of volunteer parish committees and a program director from the Diocesan Social Relations Department.

Some study crafts and work in copper, leather and wood. Others make dolls and other toys for needy children. Another group studies art; another, creative dramatics.

Each group has a community project as well as an entertainment program. One makes afghans for distribution. Another makes Christmas cards for distribution among the needy. Another has visiting committees which make regular visits to hospitals. Still another makes toys and educational games and material for the Children's Hospital.

The parish committees work hard on the entertainment programs for the Super-Sixties and present lectures, game card parties and frequent outings during the summer months. One auxiliary established a fund to be used for the persons who must live on a fixed pension in these times of rising costs.

This is a rewarding program which is growing in response across the country. Our elders are getting the habit of staying alive and alert, an important part of the Church and the community with much to give to both.

With Western North Carolina attracting more and more retired persons, some time parishes explore the need of a Super-Sixty club not only for their parishioners but friends and neighbors in the community.

—J. H. S.

The Highland Churchman

P. O. Box 2154 Asheville, N. C.

Porter L. Crisp.....Editor

The Rev. George M. Ray....Assoc. Editor

Published monthly except January and May by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

A Word From The Bishop About Highway Safety

To All Communicants of the
Diocese of Western North Carolina

It always brings a laugh for Bishop Quinn to pass out one of his little cards that he always keeps handy and that have printed on them: "Drive carefully. You might hit an Episcopalian." He passes them out on all occasions.

I think we might carry this admonition to a further conclusion and when on the road keep uppermost in our minds: "Drive carefully. You might kill someone." Governor Luther Hodges has asked all agencies of the state to do all in their power to reduce the slaughter that occurs regularly on our highways and I wish to call your attention to his appeal.

If any disease should kill 36,000 persons and damage 2,000,000 persons a year in our nation, and thus equal the highway toll, we would become greatly alarmed and consider the situation most crucial. Polio never affects one-tenth that number. It seems to me that the destruction and warping of so many lives is a moral problem.

When you exceed the speed limit or drive recklessly, consider yourself responsible for possible death and suffering resulting from automobile accidents.

—M. GEORGE HENRY

No Such Mistake Again

The Very Rev. Sturgis L. Riddle, dean of the American Pro-Cathedral of Holy Trinity, Paris, France, welcomed North Carolina Born Evangelist Billy Graham when he preached there on June 5.

In his welcome Dean Riddle observed that the Anglican Church had lost John Wesley and the Methodists because of its lack of understanding and sympathy, and he said the Church was determined not to make the same mistake again.

"The Living Church," national publication of the Episcopal Church, quoted the dean in its July 17 issue and included a picture of Billy Graham and the dean outside the cathedral with the caption "No such mistake again."

We rejoice that even such a Catholic minded publication as the "Living Church" can spare 10 inches to report the activities of Dr. Graham, whose journeys in the name of Christ have been likened to those of St. Paul.

—M. A.

An Omen?

At the 57th anniversary service at St. Luke's, Chunn's Cove, on July 10, Bishop Henry celebrated the Holy Communion at 8 a.m.

A picnic in the afternoon followed a 4 p.m. service of Evensong conducted by the Rev. Frederick Volbeda.

The offering at the morning service totaled \$57.57.

Letters To The Editor

Congratulations on the contents of the current issue (July), but a plea for better proof reading.

There are nine errors in this issue, rather distressing to accurate readers.

—Anonymous

(Anonymous Accurate Reader missed ten. There were 19 errors, each of which grieved us. Editor.)

Men At Work In Western North Carolina

Our annual Diocesan Laymen's meeting was held at Kanuga on June 25 and 26. We assembled there on June 25 for luncheon. Immediately after lunch, Bishop Henry opened the meeting with prayer and a short address in which he emphasized the fact that, as laymen, we are the Church and by our deeds can have much more influence on getting people into the Church than we can by becoming too much involved in the mechanics of trying to get them in.

The Diocesan Chairman, Allan A. Brooks of Franklin, made a brief report on the provincial laymen's conference held at Sewanee the previous weekend.

Waynesville Laymen Attend Sewanee Meet

David F. Felmet of Waynesville was one of 30 key laymen of the Fourth Province who attended the eighth annual intensive training session at Sewanee July 8-10. The Rev. George McCray, associate director of the Presiding Bishop's Committee on Laymen's Work, and Allen L. Bartlett of Birmingham, Ala., provincial chairman, conducted the course. Mrs. Felmet also attended.

WNC Represented At Laymen's Conference

Mr. and Mrs. Allan A. Brooks of Franklin and Mr. and Mrs. Henry E. Colton and their four children of Asheville were among 160 laymen and their families from nine Southeastern states who attended the 13th annual Laymen's Conference of the Fourth Province at Sewanee June 16-19.

The Colton's were joined by Mrs. Henry E. Colton Sr. from Nashville, Tenn. Mrs. J. P. Watters of Chapel Hill also attended.

Bishop Henry was a speaker at the four-day session.

At a business session we voted to do the following:

Send \$50 a year for the next four years to Sewanee toward the support of a Korean student.

Adopt a "pense box" system of daily thank offering giving to be collected at the Advent Corporate Communion for Men and Boys and forwarded to Ralph Todd, our Diocesan Treasurer. Ralph is getting these boxes and it is the duty of every Keyman to notify him at 211 West Ashe Avenue, Lenoir, of the number needed to supply every man and boy in his church.

That the Sunday before Ash Wednesday be designated as Layman's Sunday and that the service in every parish and mission in the diocese be conducted by a layman on that day.

That we notify The Highland Churchman of our desire to have a page reserved in each issue on which we may report our activities. This carries with it the obligation of the men in every church to report to Porter L. Crisp, P. O. Box 2154, Asheville, anything of interest in which they are engaged such as men's club work, clean-up projects, aid in operating the farm at Valle Crucis, etc. Let's do something and tell the people.

In other business, George Wieser reported that Patterson School has just completed its finest year with 56 boys enrolled. The school is making improvements to buildings, a new sewage disposal plant and a new refrigerator are being installed.

Following the business session, the meeting was turned over to Harrison Warriner, a really dedicated layman from Cincinnati, Ohio. He was pinning hitting on very short notice for the Rev. Hugh White who was unable to attend.

We were given mimeographed excerpts from the Bible and studied the passages in small groups. After about an hour, we reassembled for discussion.

(Continued on Page 14)

The Layman's Bookshelf

The Religion of the Southern Highlander
by James M. Hindle

An unpublished document, *The Religion of the Southern Highlander* by the Rev. James M. Hindle is a study of the religious background of the mountain people of this area. The paper is comprised of three chapters of which the third is most valuable for us since it characterizes the religion of the mountain people.

First of all, the mountain people are religious; they are acutely aware of religious matters and their concern for religion is deep and sincere. Secondly, he had a rather definite theory of life and the course of salvation. Thirdly, he is very much aware of his own sinfulness, and loves to enlarge upon his past wickedness, before he "experienced religion and was saved."

The highlander is nearly always his own theologian and feels entirely competent to criticize the theology of one and all—and his individualism makes him an expert critic of sermons. He thinks of the Church more as an audience to hear a preacher than as a divine institution.

The mountain-dweller is a protestant through and through. He is his own measure of things religious and he intends to remain what he is. Authority and ecclesiastical tradition are both equally abhorrent to him. Roman Catholicism receives no love and understanding from him.

The only authority he recognizes is the Bible, which is the final appeal to him in matters of truth, whether understood or not. It is the unquestioned weapon of offence more often than a spiritual "lamp unto the feet." The Bible is more often misquoted and misunderstood, but this is little concern to him—since the right to interpretation is absolutely his.

Concerning the moral nature of this people, his long isolation is the chief contributing cause. To him, good and bad people fall into very distinct categories. The bad men drink whiskey, swear and play cards and the good ones have given us these things (for the time being) and believe in the Bible.

—Galielmus

Teach Us To Pray

By C. H. Whiston
Pilgrim Press.

This is a distinctive study on praying by Professor Charles Francis Whiston. Professor Whiston is professor of Moral Theology at the Church Divinity School of the Pacific and has directed schools of prayer and retreat.

The suggestions of this book should be of great help to all traditions in the devotional life.

Professor Whiston tells us that we must live fully the whole life of Christian praying-adoration, self-giving, intercession, thankfulness. We are to live in prayer unto God, not for ourselves, but for others.

Professor Whiston teaches that we seek, under the prevenience of God, to be joyous witnesses of fellowship with the Father and that we thereby enter into and live more fully the life of distinctively Christian Praying.

Finally, he writes, that it is through a full life of Christian praying that individual men, classes, nations and races will live for God and His glory and have ever deepening fellowship with God and because of that fellowship with Him, have Christian brotherhood with one another.

The purity of thought and teaching in this book makes the reader feel they have been a little closer to the glory that is God.

—F. McL.

TREASURER'S REPORT ON PAYMENTS

PARISHES	1955 QUOTA	PAID THROUGH JUNE
Asheville, St. Mary's -----	\$ 1,932.00	\$ 790.7
Asheville, St. Matthias -----	845.00	142.5
Asheville, Trinity -----	7,227.00	4,756.8
Biltmore, All Souls -----	5,137.00	1,829.6
Brevard, St. Philip's -----	980.00	525.5
Flat Rock, St. John's -----	512.00	—0—
Fletcher, Calvary -----	2,229.00	1,142.2
Gastonia, St. Mark's -----	3,863.00	1,557.4
Hendersonville, St. James' -----	2,431.00	975.0
Hickory, Ascension -----	3,429.00	973.2
Lenoir, St. James' -----	1,743.00	538.5
Lincolnton, St. Luke's -----	1,064.00	286.4
Marion, St. John's -----	1,475.00	235.0
Morganton, Grace -----	3,254.00	1,075.9
Rutherfordon, St. Francis -----	2,598.00	1,363.6
Shelby, Redeemer -----	1,198.00	444.3
Tryon, Holy Cross -----	4,746.00	2,627.0
Waynesville, Grace -----	977.00	488.2
Wilkesboro, St. Paul's -----	622.00	200.0
Parish Totals -----	\$46,262.00	\$19,953.0

MISSIONS

Andrews, Holy Comforter -----	144.00	89.0
Arden, Christ School -----	138.00	—0—
Asheville, Grace -----	524.00	152.0
Asheville, Redeemer -----	548.00	100.0
Asheville, St. Luke's -----	236.00	118.0
Asheville, St. John's -----	120.00	50.0
Asheville, St. George's -----	773.00	428.0
Bat Cave, Transfiguration -----	704.00	37.0
Beaver Creek, St. Mary's -----	123.00	—0—
Bessemer City, St. Andrew's -----	427.00	173.0
Black Mountain, St. James' -----	588.00	223.0
Blowing Rock, St. Mary's -----	536.00	—0—
Boone, St. Luke's -----	222.00	—0—
Burke County, St. Paul's -----	115.00	—0—
Burnsville, St. Thomas' -----	—0—	—0—
Canton, St. Andrew's -----	1,012.00	25.0
Cashiers, Good Shepherd -----	77.00	—0—
Cherokee, St. Francis -----	108.00	72.0
Edneyville, St. Paul's -----	214.00	25.0
Franklin, St. Agnes -----	494.00	255.0
Franklin, St. Cyprian's -----	38.00	47.0
Highlands, Incarnation -----	486.00	492.0
High Shoals, St. John's -----	51.00	55.0
Kings Mountain, Trinity -----	—0—	45.0
Legerwood Chapel of Rest -----	35.00	35.0
Lincolnton, Our Saviour -----	134.00	33.0

ON 1955 QUOTAS THROUGH JUNE

Concolnton, St. Cyprian's -----	25.00	19.63
Conville, All Saints -----	25.00	—O—
Morganton, St. Mary's -----	112.00	94.94
Morganton, St. Stephen's -----	80.00	25.00
Murphy, Messiah -----	491.00	210.36
Murphy, St. Barnabas -----	42.00	17.81
Penland, Good Shepherd -----	74.00	102.01
Rutherfordton, St. Gabriel's -----	159.00	50.00
Saluda, Transfiguration -----	470.00	80.00
Spruce Pine, Trinity -----	214.00	136.00
Valva, St. John's -----	197.00	11.60
Waynesboro, Good Shepherd -----	104.00	47.30
Waynesboro, St. John's -----	51.00	50.00
Waynesboro, Holy Cross -----	302.00	160.73
Waynesboro, St. John's -----	—O—	17.33
Waynesboro Missions -----	—O—	13.00
Waynesboro of Asheville -----	—O—	61.39
<hr/>		
Mission Totals -----	\$10,193.00	\$ 3,557.92
Grand Totals -----	56,455.00	23,510.93

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Men At Work

(Continued from Page 10)

by all present. Two of these studies were held on Saturday and a third on Sunday morning following a service of Holy Communion celebrated by Bishop Henry.

The studies became real "letting your hair down" discussions and we feel sure that every man present left Kanuga with a much clearer concept of his duty as a layman.

Our hearty thanks to "Haas" Wariner for one of the finest meetings it has been our privilege to attend. Our only regret is that so few men were there to receive the spiritual help that most of us need.

Those present included 7 men from Trinity, Asheville; 2 men and the rector from St. George's, W. Asheville; 3 men from St. Phillip's, Brevard; 3 men from Grace, Waynesville; 3 men from St. James', Lenoir; 3 men from St. Mark's,

Miss Aline Cronshey Resigns Edneyville Post

Miss Aline Cronshey has resigned as Episcopal mission worker at Edneyville and has taken a three months leave of absence.

Miss Cronshey has served in the community for the past 17 years.

Miss Cronshey has been a mission worker in the Bowery in New York, on an Indian reservation in North Dakota, the Nevada Desert, and on an island off the New Jersey coast. She was trained for her work at New Jersey College for Women and Columbia University. Her next assignment will come from the home department of the National Council of the Protestant Episcopal Church. Before leaving North Carolina Miss Cronshey told friends that she has requested an assignment in the far west.

Gastonia; 2 men from St. Francis Rutherfordton; and the rector from Holy Cross, Valle Crucis.

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Honolulu Church

(Continued from Page 5)

ities in the islands. The Episcopal Church succeeded to the Church of England's jurisdiction in 1902, after America's annexation of Hawaiians.

The district has taken great strides in its 92-year history. Church members number over 15,000, more than three per cent of the islands' population. Forty-six parishes and missions, three day schools, seven kindergartens and three secondary schools are in operation. In addition the district supports an army and navy center, a student center at the University of Hawaii, a youth conference center, and a hostel for young girls working or studying in Honolulu. There is a leper colony mission on the island of Molokai.

The churches in Hawaii reach out to all of the islands' many nationalities and races and the clergy as well are drawn from this heterogeneous population.

Freshmen Hold Own

Well over half of the members of the House of Clerical and Lay Deputies attending the 58th General Convention will be new to their tasks as Church representatives.

Fifty-seven per cent of the clerical deputies and sixty-one per cent of the laymen are freshmen in the House.

New Color Film Strip

At all times, but particularly during a General Convention year, Churchmen are asking some basic questions about the national structure and work of the Episcopal Church. "This Is Your National Council," a new filmstrip in color, aims at answering these questions and, by text and illustration, seeks to make the average parishioner more aware of his relationship to the National Council and to the work it carries on.

This is the first filmstrip to give an overall picture of the national and overseas responsibilities of the Episcopal Church. It centers on a visit to the Church's national headquarters in New York, but included are shots of Episcopal work both at home and abroad.

"This Is Your National Council" can be purchased for \$5.00 from the National Council's Audio-Visual Division, 281 Fourth Avenue, New York 10. The 85-frame filmstrip runs twenty minutes, and comes complete with a reading script.

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The Highland Churchman



September, 1955



Bishop Has Anniversary
(See Page 5)

The Official Publication of the Diocese of Western North Carolina

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Two Chapels Were Built

Grant Folmsbee

A recent book by a well known bishop is entitled, *The Care of All the Churches*. This might well be the title of the biography of any of the bishops of the Diocese of Western North Caro-

For example, October 9th will see the dedication of a series of developments in mission work of that diocese which will be a pattern for similar action elsewhere in the Church. On that date, Bishop Matthew George Henry will dedicate the Church of the Good Shepherd in Tryon formerly St. Andrew's Chapel of the Green River Plantation.

In 1807 a large tract of several hundred acres 21 miles from the present town of Tryon was purchased by Joseph Carr and developed with the help of Negro slaves. Two chapels were built on the property, St. Joseph's for the white residents and St. Andrew's for the Negro families. Later the plantation passed into the hands of the Coxe family, who were devout adherents of the Episcopal Church. The faded writing of Bishop Horner on the Act of Consecration of a second building for St. An-

drew's gives the date as 1906. In the church yard are buried many of the servants and workers, including Phyllis Brown, a former Green River slave who died in 1913 at the age of 80. A handsome Celtic cross marks her grave.

Since mechanized agriculture called for fewer workers and the mansion home has been closed in recent years, the need for church services on the plantation diminished. A Sunday School was maintained until a few years ago by the wife of the farm manager, but even this closed.

On making a tour of his new diocese, Bishop Henry found the lovely frame chapel in disuse. Flying squirrels had chewed the prayer books and the century old Bible. Faded purple hangings were symbolic of the sorrow that had come to St. Andrew's. The chapel still was fully equipped with handsome furniture and elaborate brass cross and candlesticks.

At the same time in Tryon he found another difficult situation. Deeded to the Diocese for Church purposes forever were 21 acres of farm land with a two story frame school building. In the days when there were no public schools for Negroes in Polk County, Good Shepherd

boarding school was opened under the auspices of the Episcopal Church. In addition to academic subjects the pupils were taught farming and manual arts. The farm products augmented the slender income from students and the amount contributed by the County in more recent years. One of the hard working supervisors was Scotland Harris, cousin of the Right Rev. Bravid Harris, Bishop of Liberia.

A great benefactor of the school was a son of a clergyman, Edmund Embury, who had retired to Tryon. Mr. Embury purchased for the school the land surrounding it, and helped with its finances. He also left funds for Negro work to the Diocese. The present public school is

death on July 12, 1935 prevented his ordination and caused the closing of the school a year later.

However, from it have come active communicants of congregations all over the United States, who had the beginning of their education in the simple frame building of the Good Shepherd School.

Services were maintained in a classroom of the School with priests coming from St. Gabriel's, Rutherfordton, twenty-six miles away. The building, worn by the passing of time and hundreds of students through the years, was unsuitable for a Church. The shortage of clergy meant irregular pastoral care.

Meanwhile, a faithful few attend



FIRST SERVICE

First service in the new Church of the Good Shepherd in Tryon.

named after him and Good Shepherd Mission is in truth a memorial to him.

When the local public school for Negroes was opened, County youngsters still came to live in the School dormitory in order to get their education. They were supervised by the Rev. Samuel E. Radway in deacon's orders who had trained many boys and girls before them. Despite his ill health he was preparing for the priesthood, but his

services and tried to keep up a Sunday School. Lay readers from the Church of the Holy Cross, Tryon, took an interest and the Rev. James B. Sill, retired mission priest of the Diocese, living in Tryon, provided Holy Communion monthly. The communicants hoping they might someday have a church, and had even picked a spot a little clearing adjacent to the school

(Continued on Page 13)

Bishop's Seventh Anniversary Is September 29

The Right Rev. Matthew George Henry was consecrated as third Bishop of the Diocese of Western North Carolina on September 29, 1948.

In the seven years that he has been Bishop, the Diocese has made great strides forward in its life. We are all familiar with them. We have but to look about to see new vigor in our parishes and missions.

Under his direction new missions are springing up as the more than 5,000 Episcopalians in Western North Carolina continue to wonder at his boundless energy.

At the time of this writing, he had confirmed a total of 2,429 persons—all but 55 of them in the Diocese—and the total will have grown by the time you read this.

We cite confirmations to point

up the far reaching travels of our Bishop. Some of those services were held to confirm one or two gathered together to receive the laying on of hands.

It is as if his words—"There is no point of complacency in the Christain Church"—to the Diocesan convention in 1954 were constantly ringing in his own ears and his prayer—"May the Holy Spirit ever give us a vision greater than our capacity"—at the same convention guide him on.

The third Bishop of Western North Carolina wouldn't want us to observe his anniversary, we are sure, without a prayer that our vision for the Church, like his, be ever **greater**.

We congratulate our Bishop on his anniversary.

Seventeen From Diocese In Hawaii

Seventeen persons from the Diocese of Western North Carolina are in Honolulu in connection with the 58th General Convention and the Triennial meeting of the Woman's Auxiliary.

Bishop Henry is attending meetings of the House of Bishops.

Charles E. Timson of Asheville, William L. Balthis of Gastonia and Julian Clalhoun of Tryon are attending meetings of the House of Deputies as lay delegates.

Clerical deputies are the Rev. Messrs. Charles L. McGavern of Tryon, G. Mark Jenkins of Fletcher, Robert

Campbell of Hickory and A. Rufus Morgan of Franklin.

Delegates attending the Woman's Auxiliary Triennial are Mrs. Walter T. Carpenter of Lenoir, Mrs. May T. New of Gastonia, Miss Eleanora Hunt of Asheville, Mrs. McGavern and Mrs. Campbell. Alternates in Hawaii for the Triennial are Mrs. George Bond of Bat Cave, Mrs. M. George Henry and Mrs. Calhoun. Mrs. Timson is also there with her husband.

The meetings began on September 4 and conclude on the 16th.

Trinity Church, Asheville, 1910-1926

*By The Rev. James B. Sill
Diocesan Historiographer*

After the fire that destroyed the Church in November, 1910, a year elapsed before the corner-stone of a new Church, the present building, was laid, which was in November, 1911, and it was about two years later that the building was completed. Rev. H. Fields Saumenig continued as rector until 1912. Until the Church could be used, the congregation met in a Methodist Church building on French Broad Avenue, unused at the time.

It was, of course, a very trying time for the Trinity congregation. Funds were however subscribed towards the rebuilding, the women of the parish holding turkey-dinners at the Y.M.C.A. and cake sales at the Oates building, and the members of the Brotherhood of St. Andrew staging a carnival for a week to raise \$3000.00 for an organ. "They did it too!" so is stated in the booklet published on keeping the 100th anniversary of the parish in 1949. The cost of the new Church was about \$60,000, a brick structure with tower, seating capacity 600. Mr. W. H. Lord, of Asheville was architect, under the directing plans of the firm of Cram, Goodhue and Ferguson, of New York.

One must admire the fine structure, with its beautiful altar, and windows representing so many of God's saints, the large chancel and commodious basement.

In 1911 the communicants numbered 334, and I find this meant an apparent loss of one hundred or more, but explained in the diocesan report that it meant the dropping of those who had been kept on the list without being actual communicants. There was an interim before the next rector, the Rev. Wyatt Brown, came in May, 1913. It was an interim of some moment to the parish, which was under the temporary pastorate of Rev. C. M. Hall for part of the time. Father Hall, as he was known,

had come to the mountains for his health and finding work for Our Lord to be was accepted by the vestry. He left Asheville after Easter of that year, 1911, but was recalled to become the first rector of St. Mary's, Asheville. This was a new parish organized chiefly by members of Trinity. I find that Father Hall's teaching during Lent of that year resulted in addition of many to the number of communicants, at least I judge so.

I speak of this so as to understand the report to the vestry by the senior warden given in October, 1915, showing the good Christian spirit under the circumstances of the withdrawal of many of Trinity's members to form the new parish:—"We of the vestry who cannot forget all that was done in the Lenten period of 1913, find it hard of course to clear our minds of prejudice, but when we recall that after all the gentleman at the head of the Church in his own way is trying to do what he believes to be Christ's work, we should be ready to forgive and forget."

These were trying days for Trinity as a report to the vestry of June, 1915, while Rev. Wyatt Brown was rector states:—"We rejoice to see the Church coming out from these trying times stronger, more united and larger than ever before, while the loyalty of the congregation has been matched by tact and devotion of our rector." Mr. Brown, later to be known as Doctor and Bishop, was born at Eufaula, Alabama and was ordained priest by Bishop Beckwith of Alabama in 1909. He was married, and on leaving Asheville became rector of The Church of The Ascension, Pittsburg, and later bishop of Harrisburg, in Pennsylvania. His previous ministry before coming to Asheville had been in Alabama.

The Rev. Willis G. Clark, who succeeded him at Trinity in November,
(Continued on Page 14)

Boston Rector Is Episcopal Hour Preacher

Dr. Theodore P. Ferris, rector of Trinity Church, Boston, will occupy the Episcopal Hour radio pulpit for 10 consecutive weeks beginning on September

to coast plus four in missionary districts and the full Armed Forces Radio Network.

Dr. Ferris, long acknowledged as one of the outstanding preachers of the Church, was named in March as one of "the ten greatest preachers in Protestantism today" by Newsweek magazine.

Dr. Ferris' subjects are interesting and challenging:

Sept. 18 "We Begin With God"

Sept. 25 "Men, Accidents and God"

Oct. 2 "A Healthy Sense of Unworthiness"

Oct. 9 "The Secret of a Full Life"

Oct. 16 "What Makes Life Worth Living?"

Oct. 23 "Our Regrets"

Oct. 30 "The Need to Be Shocked"

Nov. 6 "The Miracle of Christ"

Nov. 13 "The Hope of the World"

Nov. 20 "The World to Come"

The Episcopal Hour will be carried on Sundays by the following stations in the Diocese of Western North Carolina:

TOWN	STATION	TIME
Asheville	WWNC	12:00 N
Boone	WATA	7:30 A.M.
Canton	WWIT	9:30 A.M.
Gastonia	WGNC	8:30 A.M.
Hendersonville	WHKP	7:15 P.M.
Lincolnton	WLON	6:00 P.M.
Morganton	WMNC	9:30 A.M.
N. Wilkesboro	WKBC	4:30 P.M.
Waynesville	WHCC	1:30 P.M.

DR. THEODORE P. FERRIS

On Ten WNC Stations

This will mark the tenth anniversary successful broadcasting of the program. In the decade the network of Episcopal Hour stations has grown from 10 in the southeast to 300 from coast

Old North Church Steeple Is Restored

Old North Church in Boston, from whose steeple hung the lanterns warning Paul Revere of the approach of the British, has a new spire—the exact reproduction of the original.

The new steeple was raised on July 1, 1954. Hurricane Carol had toppled the earlier spire on August 31, 1954.

The rebuilt structure has the original

window from which hung the lanterns for Paul Revere on April 18, 1775. The window and other ancient woodwork were salvaged from the storm wreckage.

The assembled steeple was hoisted into place with a huge crane.

As workmen bolted it down, the Rev. Charles Russell Peck, vicar, rang the church bells to announce the restoration.

It Can Be Worth The Effort

Raising money has always been a big job for little churches.

Frequently a project attempted hasn't seemed worth the effort. Out in Denver, Colo., it was.

There five small metropolitan churches joined forces to solve two of their biggest problems—fund-raising and opportunities for fellowship. Time and effort formerly spent on individual bazaars, carnivals, dinners and rummage sales went into one larger, widely-publicized event: the first annual cooperative Episcopal Fiesta.

Among the participating churches, members contributed time at their own specialties—lawyers did all the legal preparation, checked on city ordinances, etc.; insurance men wrote the necessary policies; businessmen gave or obtained merchandise prizes; newspaper and radio men handled publicity; commercial artists prepared signs.

A queen was crowned at the opening of the fiesta. There were free balloons for children, and door prizes ranged from automatic percolators and toasters

to a weekend for two at a Rocky Mountain resort.

Despite rain on both days of the party, 8,000 persons showed up and the churches divided a net profit of \$2,000. Even before the last decorations came down plans were being made for another fiesta next year.

Besides the dollar profit there was still another gain for the Episcopalian. As the general chairman of the event commented: "It's been wonderful for all of us to unite in a common project and make friends throughout the city. We're no longer intolerant of each other's ways of doing things when we are all friends."

Such a cooperative project might well be studied by Asheville and Buncombe 10 parishes and missions. Certainly it would be a relatively simple matter for the five city churches to get together. Or, perhaps St. John's of Haw Creek and St. Luke's of Chunn's Cove. Or the Church of the Redeemer, Craggy, and the Grace Memorial, Grace.

—J.H.

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Porter L. Crisp.....Editor

The Rev. George M. Ray.....Assoc. Editor

Published monthly except January and May by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

Pastoral Care

A very distinguished looking summer visitor said recently to one of our rectors, "Our priest caters only to the very rich in our parish back home. We don't what you would call being rich, but we do live quite well . . . yet, he only comes around when he wants a good-sized check for the Church." She went on: "My Mother has not been well at all now for the past several years, and being the devout Churchwoman that she is, she naturally hungers for the Church and encouragement and blessing the priest can bring her." The summer visitor paused momentarily with a far away look in her eyes and a deep hurt expression upon her face. Then she continued: "I guess when another passes from this world into the next our priest will come by and ask for a gift and expect—a rather large gift for the Church "To the glory of God and the loving memory of-----," but we've already made up our minds that whatever we give in her memory will definitely go to a struggling Mission whose chief loves God and the souls of men."

An excusing "But your parish is tremendous in size and your priest must be a very busy man," did not seem to relieve the hurt.

You and I can imagine just how the visiting rector must have felt as he drove away. Not only had his soul been wrung out like a wet towel, but the priesthood of the One, Holy, Catholic and Apostolic Church had taken a

twenty minute refresher course on one of the gravest functions of its ministry, *pastoral care*.

Undoubtedly that priest must have quoted to himself these words of our Lord: "*For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me* . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my bretheren, ye have done it unto me."

—G.M.R.

Vocational Tithes

When the lights burn late in the shop of barber Frank Sibilia in Albany, Calif. (pop. 17,590), passersby know he isn't trying to undercut his competition. Money that Sibilia earns for after-hours work goes to St. Alban's Episcopal Church. The project was started to pay on the mortgage. Attorneys, salesmen, accountants, and others also donate profits from afterhours work. The scheme paid off the mortgage long ago; now vocational givers are earning money to build an addition to the church.

Highland Churchman Names Six Clergy

Six clergymen were named to an advisory group at a meeting of the staff of The Highland Churchman on August 8.

In addition, the clergy will be asked to name a layman from his church to serve with him on the group.

Clergy named were the Rev. Messrs. James Y. Perry of Waynesville, Frank McKenzie of Brevard, Grant Folmsbee of Tryon, Howard M. Hickey of Asheville, John W. Carter of Morganton and Manuel Fowler of Wilkesboro.

The first problem the group will be asked to work on will be that of advertising in the Diocesan magazine.

The first meeting of the newly appointed clergy and their lay representatives will be held on Monday September 12 at 3:30 p.m. in St. George's Church, West Asheville.

In other business, the staff heard financial report from William F. Toms, business manager.

New members who had joined the staff in July were introduced.



The staff of The Highland Churchman met on August 8 at the home of Mr. and Mrs. M. C. McLaren in Asheville for a session devoted to future plans for the Diocesan magazine. Shown in the photograph are (seated, left to right): Rev. George M. Ray of Penland, associate editor; Mrs. McLaren, circulation manager; Porter L. Crisp of Asheville, editor; Mrs. Roger Shaffer of Tryon, Women's Auxiliary publicity chairman; (standing, left to right): the Rev. W. Melvin May of Craggy, book editor; William F. Toms of Asheville, Business manager; and the Rev. Howard M. Hickey of Asheville, chairman of the Diocesan Department of Promotion. (Photo by J. Hart Snyder)

The Layman's Bookshelf

Living The Creed

Carroll E. Simcox

Companion volume to *LIVING THE LORD'S PRAYER*, this book deals with the expression of our living faith in a way that appeals to both scholar and interested layman. In some ways it is superior to *LIVING THE LORD'S PRAYER*, but one senses that the author *knows* and *experiences* the faith better than he can express it.

The dominant theme throughout the book is the Love of God which is the ultimate cause of the "great events" which are central to our faith: Creation, Incarnation, Crucifixion, Resurrection, and the whole process of Redemption. Behind all this lies one great immutable fact—God's nature is love.

Simcox describes the creed as a house, which may be known both from the out-

side and the inside. To those who know it only from the outside, it is dead and dull, but to those who know it from the inside—have lived in it—it is bright and glorious with vital meaning.

For a new-comer to the "creedal" churches, this is an excellent introduction to the content of our historical faith as set forth in the Apostles' Creed. The book must be read at least twice to get the full impact of the author's deeply spiritual mind.

In this volume, you are consistently reminded of the present reality of the faith. Speaking of Christ, he writes: "He is not a man of long ago; He *was* that. He is not any longer. The Christ in whom you believe is the now-and-forever living Lord."

—Gulielmus

Two Priests Resign

Two Diocesan mission priests have resigned to accept calls to other churches—one in Texas and another in West Virginia.

The Rev. George M. Ray, priest-in-charge at Trinity, Spruce Pine, St. Thomas', Burnsville, and work in Bakersville has resigned to accept a call to St. Matthew's, Henderson, Texas. He will begin his ministry there on September 11.

The Rev. Thomas C. Seitz, priest-in-charge of Watauga County missions, resigned effective September 1 to accept a call to St. Peter's, Huntington, W. Va.

Bishop Henry has named the Rev. John S. McDuffie to succeed Mr. Seitz at St. Mary's of the Hills, Blowing Rock, and Luke's, Boone, St. Mary's, Beaver

Summer Training School

Four from the Diocese attended the Sewanee Summer Training School July 16-23 on the campus of the University of the South. The training school is the official conference on Christian education of the Fourth Province.

Attending the conference from WNC were Mrs. Joseph Crawford and son and Mrs. Roger Shaffer and son, Scott, all of Tryon.

Creek, and at Appalachian State Teacher's College.

No successors for Mr. Ray or Mr. McDuffie in the mission work in Gaston County have been named.

Confirmations

June 2—The Church of the Holy Cross, Tryon:

Arthur Laidler Jones, III, Florence Porter Sullivan (Mrs. R. C.)

June 2—Calvary Church, Fletcher:
Muriel Anne Higginbotham, Wallace Mason Williams.

June 12,—St. John's, Haw Creek: (Asheville)

Alice Kathleen Quinn, Daniel Harold Bell, Mary Councill Gladstone, Sandra Lou Ledbetter.

June 12—St. Matthias', Asheville:
Corinne Lightner.

June 26—St. Philip's, Brevard:

Houston Charles Rudolph Shrank, Letitia Lee Capell Shrank, Letitia Elizabeth Shrank, Ronald Ashely Capell Shrank, Elizabeth Richardson Hill, Helen Green Kizer, Coral Elizabeth Carr, Harry Paxton Owens, Jr., John David Jones.

July 3—Chapel of the Incarnation, Kanuga:

Ruth Suzanna (Mrs. Thomas) Kenard.

July 12—The Church of the Holy Cross, Tryon:

Bernard Sharpe, Suzanne Lavenas.

July 17 — St. Mary's of-the-Hill Blowing Rock:

Anne Reynolds (Mrs. L. P.) Tat Vada Rainey (Mrs. G. C., Jr.) Robbins

July 24—St. Francis of Assisi, Cherokee:

Hazel Lee Saunooke, Marie Patricia Saunooke, Oscar Welch.

St. John's, Sylva:

Betty Jean Ashbrook, Paul Lawrence Tuttrup, Malcolm McDowell Hooper.
1955 total through July: 153.

Ordination

The Rev. Robert Pollard III was ordained a priest on July 23 in St. Francis of Assisi Church, Cherokee, by Bishop Henry. The Rev. A. Rufus Morgan Franklin presented Mr. Pollard and preached the sermon. Others taking part included the Rev. William L. Russell of Murphy, the Rev. Winfield Smith and the Rev. John W. Tuttrup both of Asheville. A luncheon was served after the service by women of the church. Mr. Pollard is the son of Mr. and Mrs. Robert Pollard Jr., of Asheville. He also has charge of St. John's Church, Sylva.

The Rev. Frederick Volbeda was ordained Deacon on August 13 in Trinity Church, Asheville, by Bishop Henry. Mr. Volbeda is in charge of St. Luke's Church, Chunn's Cove.

He is a retired Navy chaplain and resides with his family at Swannanoa.

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Two Chapels Were Built

(Continued from Page 4)

Delegates went regularly to the confessions and Auxiliary meetings, and have given diocesan responsibilities. From time to time young people went to youth conferences that encouraged them and deepened their faith. The people of Good Shepherd Mission overfulfilled their quota to the Diocesan Admiration Fund in the recent campaign.

When a year ago the Bishop began to make plans to prevent the decay of one church and fulfill the hopes of the congregation of the Good Shepherd by moving St. Andrew's Chapel to Tryon.

Certain diocesan funds were made available, a Churchman arranged for a tractor to do the necessary work and the highway department authorized the use of the roads. The Bishop's plan was put into effect under the direction of the Rev. Charles L. McGavern and the Rev. Grant Folmsbee of the Church of the Holy Cross. The roof and rafters were removed, the building was cut in four equal quarters, and hauled slowly to its new location. The empty shell and piles of old lumber gave little indication of the results that have been obtained.

The parts were pushed together, a new roof erected on the old hand-hewn rafters, and a solid foundation put under the building. It stands now to provide a house of worship for at least another half century.

The Church of the Holy Cross has contributed an unused stained glass window, and some lighting fixtures from its Chapel. Handsome lamps that had been hung in St. Andrew's by the gift of a former slave have been wired and given light to chancel and sanctuary. The furniture has been refinished by the efforts of the congregation, creating a suitable background for the liturgy. Gifts of shrubs and plants from various sources have helped the chapel to take on a natural look in its new setting. The sale

of timber from the property added sufficient funds to install a modern heating plant and pay the wiring cost. In addition, the school building has been renovated for use as a parish house and community kindergarten. Equipment for this was purchased from the funds raised by a baby show and other projects. It is hoped that a Vacation Bible School next summer may bring older children under the Church's influence.

The only acolyte of the mission, a ten year old lad, who with his family has been faithful in its work, has spent a lot of time helping get the chapel ready for use. When told that such efforts might even lead him into the ministry, he said "I've been thinking of being a minister." Thus even under difficulties the work of the Church goes on, and its children hear the call to the service of their Lord.

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Trinity Church

(Continued from Page 6)

1915, was also of an Alabama family and was also ordained by Bishop Beath, this in 1908. He had been rector of St. Andrew's Church, Birmingham, Alabama, before coming to Trinity. On being recommended to Trinity it was said that "he loves everybody and everybody loves him." His salary at the time was \$3,000.00.

The guilds of the parish were many and active. In 1918 Convention Journal we find the Branch of the Woman's Auxiliary numbering 112 members, the Junior Auxiliary 15 members, Little Helper Auxiliary, 116 members, Trinity Woman's Guild 64 members, Rector's Association 67 members, Thompson Orphanage Guild 36 members, St. Hilda's Altar Society 17 members, Brotherhood of St. Andrew 15 members and Trinity Men's Club 150 members. The number of communicants in 1918 had increased 650.

There was need of a parish house at Trinity, which was built in 1919 at the cost of \$45,000.00. There was need of the vestry's borrowing, necessitating mortgaging the property, in order to meet the expense of building the Church and Parish House, which prevented the consecration of Trinity Church for many years. Mr. Clark continued as rector until 1926. In the diocesan affairs Mr. Clark was on the Council of Advice, while we were still a Missionary Jurisdiction, and on becoming a diocese in 1922 he was elected to the Standing Committee. He was also an Examining Chaplain of the Jurisdiction and Diocese during his whole time as rector of Trinity. He was a delegate to the General Convention of the Church in both 1922 and 1925. On leaving Trinity he transferred to the diocese of South Florida. The bishop in his address to the diocesan convention referred to him as "a strong and efficient parish worker."

Brevard Church Given Memorial Bells

Carillon bells were installed and dedicated this summer in St. Philip's church in Brevard.

The Rev. Frank E. McKenzie, rector, conducted the dedication.

The bells were presented to the church by Mrs. Joseph K. Barclay in memory of her late husband, Joseph Johns Barclay, and their son, Thomas Barclay, III.

The carillon bells will provide beautiful music for the enjoyment not only of the congregation, but those within the range of hearing them outside. Sector switches will permit the bells to be heard within the church alone, from the tower alone, or both together.

The bells will sound the traditional Westminster chime and strike the hours throughout the day as a public service to the people of Brevard.

Automatic operation of the roll player is controlled by a calendared clock which can be set to play the carillon at any time of day. The instrument will be played from a special keyboard located at the organ console.

The instrument which has been installed at St. Philip's church provides the tonal equivalent of 79,462 pounds of cast bells tuned to the finest English standards. The range is G below Middle C to G two octaves above.

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The Highland Churchman



OCT 18 1955

October, 1955

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Honolulu Diary

Inah Carpenter

Editor's Note: Mrs. Carpenter is the President of the Woman's Auxiliary of the Diocese of Western North Carolina. She was a delegate to the recent Triennial Convention held in Honolulu September 1-15. Following is a diary kept by her, and airmailed back to this country each day.)

August 29th

Enroute Charlotte-Los Angeles
Mountains of white clouds, over acres of green farm lands with small villages and houses and other buildings look like parked cars from the air. In the distance we can occasionally see a dark cloud with flashes of lightning in it. The May New was positive we saw a flying saucer! I readily agreed!

Mississippi River looks as though it is winding in an indecisive fashion trying to make up its mind where to go and what to flood. Dark as we fly over Rio Grande. 9 hours trip to Los Angeles.

August 30th

Los Angeles-Honolulu
5,000 feet in the air over the Pacific. Might be flying upside down. Soft

white clouds below us are as smooth looking as snow. As we left Los Angeles this morning could not see the buildings for the "smog," but could see the mountain range close by with their snow-covered peaks in sunshine—a glorious sight. (Both of us (Ed. note: Mrs. New and Mrs. Carpenter) have enjoyed every minute of the trip and feel confident that you will have two well-fed officers, if not *fat*, as every meal has been so good. We are told we will have a 9½ hour trip. I can't keep up with the time changes, but at a speed of 375 miles per hour we are having a swell ride. As we look out the window now it is impossible to tell where sky and ocean meet, but one thing is sure—we feel "God is in His Heaven—".

September 1st

Honolulu

The island of Hawaii rises over 13,000 feet above sea level. Landing last night, the lower we came down, the taller it looked. Groups of people with leis waiting at the Airport gate—we had the traditional "kiss" and orchid leis. A car was waiting with an Auxiliary member to escort us to our hotel. Things move in a leisurely fashion. Food, flowers,

weather, music, etc. too wonderful to describe.

Today we took a tour which included National Cemetery which is in a burnt-out volcano—called the Punch Bowl, because of its structure. Ernie Pyle is buried here.

Honolulu is truly a “crossroads”—all races, and all happy people, and so eager to be helpful.

September 2nd

Took the inter-island tour by air today in order to better see the territory. The sugar cane plantations and the pineapple plantations cover areas and acres of ground.

Honolulu is located on Oahu (wa-hoo) Island. Shops and stores similar to any town on the mainland—Woolworth's looks much like Woolworth's in Charlotte or Asheville.

Flew over a volcano which had erupted last May. It is still steaming and smoking. Breakfast on Kauai (cow-eye)—our appetites are tremendous. Even May New should gain weight! One island houses the leper colony; another, what are supposed to be the pure Hawaiians. These latter may not intermarry. No tobacco, whiskey, or modern devices are allowed on the island. The children may go to other islands to school, but if they come back to Niihau to live, must marry pure Hawaiian and keep the ways of the group.

Most all homes, even modest ones, have orchids growing in the yard as we would have zinnias.

September 4th

Convention proper opened today with some 6500 people attending at Civic Auditorium. It was a magnificent sight to see choirs, women delegates, lay delegates, clergy, and Bishops marching into the beautifully decorated Auditorium. Flowers and greenery with proper lighting made a perfect setting for Bishop Sherrill's address. Such hymn singing and such hearty responses I have never heard. It makes one happy to be an Episcopalian!

Boat trip to Pearl Harbor today—it

is a terrible thing to see the evidence of destruction still there after 14 years.

September

Triennial opened this morning with full Chapel. Our meetings are at Iolani School—a boys school near Waikiki Beach. Our Presiding Officer, Mr. Theodore Wedel, is a real power. He is very charming, but direct and to the point. I feel certain that ANOTHER CHANCE will be a success with people like her and Peggy Wood.

The reception for delegates by Bishop and Mrs. Sherrill and Bishop and Mrs. Kennedy (the Bishop of Honolulu) was a most picturesque affair.

September

The Joint session this morning of the Houses, at which time the program for the Church was presented, came to an end as various Bishops from missionary areas presented their programs.

A small group met for dinner to discuss plans for ANOTHER CHANCE. I am certain even better programs will be out in 1956. Caroline Rakestraw gave a whiz!

September

For many of us the real highlight of the far was this morning's Corporate Communion and Presentation of the United Thank Offering of the women of the Church. The Presiding Bishop was jubilant with 24 other Bishops assisting. To see the women who are UTO Treasurers present our certificates on the Golden Alms Basin, and to see the offering made to the lady ushers in the blue veils was a sight to behold. The privilege of participating in the Holy Eucharist was a never-to-be-forgotten experience.

The amount of the United Thank Offering for the triennium is \$3,149,197.33. The amount from our Diocese of Western North Carolina is \$17,558.99.

September

“The Book of Acts Speaks to Us” was our group devotional work. We divided into small groups of 12 or 15 people for this study similar to our Parish Bible Week-end sessions. We hear a variety

(Continued On Page 15)

Report Of Laymen's Work

By W. L. Balthis

We have met in General Convention beside Continental United States for the first time, and we think Presiding Bishop Sherrill's decision to meet in Honolulu has been more than justified—warmth and the reception of the people both oriental and occidental have been most touching. From the time we landed from our plane with leis draped around our necks and kissed on the cheeks, we felt welcome. A new horizon of the church has been opened to us especially as to missions and the laymen from throughout the world includ-

siding Bishop's Committee on laymen's work, had an inspiring address by Presiding Bishop Sherrill who challenged us to further consecration and work in our dear church. The executive secretary of the Presiding Bishop's Committee, the Rev. Howard Harper, addressed us at length on various phases of work. He told us that

(1) *If the Church's problems are solved they will be solved by the laymen who live at the point where the problems exist, not by national headquarters.* American laymen are the



IN HAWAII

Mr. Charles E. Timson, left, and author at breakfast.

those from our diocese have taken their rightful parts.

We met first formally at a dinner meeting in the Princess Kaiulani Hotel where we were entertained delightfully before dinner by four Hawaiian musicians rendering native music and dances.

We received a report of Harvey Firestone, Jr., on the progress of the Pre-

same men who have made the United States the greatest nation in history, financially and industrially. They can use the same intelligence and imagination on the Church's problems.

(2) *The philosophy of the Presiding Bishop's Committee on Laymen's Work.* Old idea—Work for the Church institutional jobs, concerned with self preservation.
(Continued On Page 13)

National Youth Convention's Theme, "Power To Witness"

(Editor's Note: For seven days this summer more than 500 young people from all over the nation met together for worship, study and legislation at the Convention of Young Churchmen at Carleton College in Northfield, Minn., August 24-31. The theme, "Power To Witness," was explored through major addresses from some of the Church's top leaders, panel discussions, study commissions and Bible study. On this page and the next are reports from two Western North Carolina delegates.)

By Betty Wiese

"Ye shall receive power . . . and ye shall be witnesses" — on the college campus. This was the theme of the Episcopal Young Churchmen's Convention which was held at Northfield, Minnesota, August 24-31, as it was applied to the House of College Students.

Betty Wiese, daughter of Mr. and Mrs. George Wiese, Patterson School, Lenoir, and John McKee, son of Dr. and Mrs. John McKee, were fortunate enough to be chosen to represent this diocese in the House of College Students. This is our report to the diocese to inform you what we learned at this convention and of what part college students play in the witness of the Episcopal Church.

We were told by the Rt. Rev. Henry Knox Sherrill that the purpose of our convention was "the dedication and rededication of ourselves" and that "there is something wrong with discussing the matter of witness and then not coming to some decision in your own life." He asked that when we leave the "mountain-top of Christian experience for the plain or ordinary living, we determine our outlook on life and your relation to the purposes of God" and become aware of His purposes for us.

We found that we can witness God through these five ways on our campus:

1. Through the quality embodied in acts, usually a "non-religious" act. This means that in whatever we happen to be doing we can witness. So our character of life speaks louder than words.
2. Witness is primarily to God and not to ourselves.
3. Witness is always total, as related to ourselves and to society. Witnessing can never be partial.
4. Witness is always shared with God and our

neighbors. 5. Witness is an offering of ourselves to God.

Why do we witness? Because "Christ Reigns therefore . . . we witness." We witness because He has created us and has chosen us for His purpose. Therefore, we must be willing to take on active responsibility in the total program of our Church by giving of our talent, time and money. Canon Wiese of the College of Preachers in Washington, D. C., said, "Christians can witness through the power of love, the power of accepting those who are unaccepted." Also, he said that the ministry of listening to others is a form of showing this love. But before we can fully witness, the presence of the Holy Spirit must be made real to us.

On the college campus, this is especially good advice because as the Rev. Richard Stott, Chaplain to Episcopal Students at Cornell University, said, "there are too many students that have 'been converted to the Sunday School and to YPF, but not to Christ.'" He said that the campus Episcopal Canterbury clubs are substituting loyalty to Canterbury for loyalty to Christ. "salvation does not come through Canterbury." Many speakers to the House of College Students made pleas for us to take a more active part in our campus activities and to participate in the campus ecumenical movement "To plant the cross of Christ in the center of our campus."

Too many Episcopal college students act as if they are the "big shots" or the "saved" Episcopalians, and not as Christians. We witness Christ in our life only when we are Church, instead of at all times. We should show our

(Continued On Page 14)

"Power to Witness" Explored At Carleton College

By Jimmy Crownover

The Diocese of Western North Carolina has been afforded a great honor. This honor came at the recent national youth convention held at Carleton College in Northfield, Minn., when Bob Eden, Jr., of Hendersonville, diocesan youth president, was elected chairman of the high school division of Province Four which covers the entire southern section of our country. I think personally that the fact that Bob was present at the convention due to Jesus speaks for itself as to the lasting impression that he has made on these people in his dealings with them in the past.

I will now try to give you a brief outline of the course of this convention. The theme was "Power to Witness" which is part of a passage from Holy Scripture found in the eighth verse of the first chapter of the Book of Acts.

The convention had five main lines of attack in fulfilling this theme. These were Bible study, study commissions, business meetings, outstanding craftsmen and fellowship.

The Bible study was conducted by Rev. M. A. Thomas of South India. It was put over in a very interesting manner. Each session began in the chapel where Dr. Thomas would lead everyone in a few hymns, then summarize the previous day's group discussions and then give an explanatory talk at the day's session. This usually covered a period of about 45 minutes after which the entire group departed for several points on the campus for separate discussion groups. There were approximately 50 of these groups with about 10 young people in each group. The adults had their own discussion groups and did not meet with the youth. There was approximately an hour spent in these groups—15 minutes of silent reading of Bible passages, 15 minutes of oral reading of the more pertinent passages and 30 minutes for discussion and conclusion. Each group meeting was op-

ened with prayer and much was gained by all.

There were six study commissions with about 75 young people in each commission. These commissions were: (1) Power to Witness in Vacation, led by Miss Leila Anderson, assistant general secretary of the National Council of Churches; (2) Power to Witness in Love and Marriage, led by the Very Rev. John Coburn, dean of Trinity Cathedral in Newark, N. J.; (3) Power to Witness in a Revolutionary World, led by Dennis Baly, teacher and missionary of the Church of England; (4) Power to Witness in the Parish Church, led by the Rev. John Midworth, division of adult education of the National Council; (5) Power to Witness in Freedom under Authority, led by the Rev. Jonathan Mitchell; and (6) Power to Witness in a Christian Citizenship toward a Responsible Society, led by the Rev. Moran W. Weston, division of Christian Citizenship of the National Council.

I was a member of the last mentioned of these six. Some of the pertinent issues discussed in our group were communism, alcoholism, freedom of speech and the ever present tension created by segregation. These issues were discussed thoroughly and some feelings exchanged showed how the average teen-ager feels about problems that he will have to face as a future voter and member of society.

The third plan of attack, that of business meetings, was very enlightening. Except for several joint sessions the meetings were broken down on three levels: (1) House of High School Students; (2) House of College Students; and (3) House of Young Laymen. Some of the resolutions passed in the House of High School students concerned such things as the support of desegregation, the establishment of a unified name for Episcopal youth groups such as Young Churchmen or Young People's Service League, etc., the beginning of a junior

(Continued On Page 12)

The Every-Member Canvass

It is almost time for the annual Every Member Canvass again.

In preparation the Department of Promotion has arranged four area vestry meetings to present the canvass. They will be held at Grace, Waynesville, on October 11; at All Souls, Biltmore, on October 12; and tentatively at Redeemer, Shelby, on October 13; and Ascension, Hickory, on October 14.

Each meeting will be held at 6:30 p.m. and the speaker will be the Rt. Rev. John B. Bentley, former Bishop of Alaska and now vice president of the National Council and director of the Overseas Department.

Our vestrymen, mission committee-men, canvassers and all Churchmen might well mark the words of the Joint Committee on Programme and Budget of the General Convention held last month in Honolulu:

"In finding the adequate Budget for the accepted Programme, we must move forward with our eyes on the objective. Trying to move forward while looking backward is an unsatisfactory manner, and it is worth remembering that Lot's wife got very salty and stationary looking backwards.

"As we face the future and recognize the vast opportunity for service in Christ's Kingdom, we must not measure the quantity of our endeavour by what we have done before. The world's needs and the world's peril call for a renewed and deepened devotion to the Person of our Lord, a more consistent obedience to His Great Commission, 'Go ye into all the world and make disciples of all nations.' We have no choice but to obey.

"Therefore ours is the task to see to it what needs to be done and then proceed to do it, using as our gauge, not the standard of the past but the vision imagined and enthusiastically accepted as the pattern of the future."

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.

Published monthly except January and May by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Mrs. M. C. McLaren.....Circ. Mgr.

Why Tone It Down?

The Church, in planning any expansion in Latin America, will come up against a formidable foe—the Church of Rome.

At the 58th General Convention, delegates heard a call for increased work to offset Roman Catholic dominance in South America. Any time that any group clashes with the Roman Church will find itself with a fight on its hands. It won't be an easy battle but can be won.

However, the Convention's public relations office is "pulling its punches" when it attempts to soften its attack on the Romans.

Why not say the Roman Catholic Church represents a "religion of exploitation and superstition, a religion that continues middle age practices . . . a religion which exploits the illiteracy of the rural South Americans and their credulity in a most sordid way."

Why tone it down? Why give your adversary an unnecessary advantage?

There is a great opportunity for the Episcopal Church below the border. Let's not lose it by saying "After you, Gaston."

— J. H. S.

Next Month

Jean Webster of Trinity Parish in Asheville will review the Seabury series.



Church Window

The Church Window appearing on all 1955 Canvass materials and our cover depicts the Parable of the Talents. Reading from the left, the first panel shows "a man travelling into a far country." The next two panels show the servants to whom he gave five talents and two. In the fourth panel is the servant to whom he gave one talent. The shovel indicates that he "dugged in the earth, and hid his lord's money." Below the four panels is a traditional Palestinian landscape.

Another Chance Begins Second Series

ANOTHER CHANCE, the radio program sponsored by the women of the Episcopal Church, will begin its second series of broadcasts on or after October 15th. This program deals with family problems, situations and experiences common to us all.

Mrs. Cynthia Wedel, the Presiding officer of the recent Triennial in Honolulu will co-star with Peggy Wood, well-known TV star, to bring this program to you. There will be 13 weekly, 15 minute programs presented. The women of the Diocese of Western North

Carolina are proud to have a share in bringing the program to the large radio audience in this part of the State. It will be broadcast as a public service by the following stations in this area: WPNF, Brevard; WWIT, Canton; WLTC, Gastonia; WHKP, Hendersonville; WBRM, Marion; WMNC, Morganton; WHCC, Waynesville; WWNC, Asheville; and WSPA, Spartanburg. Times and starting dates were not available at press time. Watch your church bulletins and local newspapers for details.



ON THE AIR

Mrs. Wedel, left, and actress Peggy Wood in ANOTHER CHANCE.

ADVANCEMENT FUND

The Diocesan Advancement Fund Committee reports payments of \$4,504 on pledges since the last report at the Diocesan convention.

Still, there is a total of \$14,177 in outstanding pledges.

Notices are being sent by the committee as the pledges come due.

Applications for loans and grants from the fund are now on hand in excess of cash received. Prompt payment of pledges will allow your gift to be put to work immediately.

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The Layman's Bookshelf

Christ in the Haunted Wood

by W. Norman Pittenger
 Ebury Press

This book could have been more accurately entitled "The *Christian* in the Haunted Wood," except that destroys the literary allusion!

Modern man, faced with futility and frustration, needs a saviour. The answer is The Faith which overcomes the world.

The average man's outlook on life is either that of secularism, humanism, pragmatism. Secularism denies the ultimate problems; humanism confines man to his needs and satisfactions; pragmatism reduces truth to tangible results. The Christian perspective goes beyond all these and sees life in terms of eternity.

The Gospel comes as an answer to man's needs. It is not just another ethical system, but a "spiritual resource" for those who commit themselves entirely to it. The Church is the divine society which sets forth the principles of Christian living. One cannot be a Christian outside the Church, the divine fellowship. An ethic which resembles that of the Church, but not a part of it, is at best a super-imposed ethic.

Theology is at the heart of the Christian's faith. The Incarnation is the theological way of saying that Jesus Christ is "as divine as God, as human as any man." Those who decry theology are such as are not directing their attention to the center of things—which in Christian thought is *God*. Theology is a study of God's concern for sinful, needy humanity. This God has shown through the Incarnation, Crucifixion and Death of His Son Jesus Christ.

No matter what men say, their actions indicate what they really think about the deep things of life. Many think that the object of life is to make money, have a "good time," be a good

citizen, or to "make the best of a bad job." To the devout Christian, the object of life is to glorify God and enjoy Him forever.

We are creatures of occasion, which requires that we need particular times and places to do particular things; hence the regular worship of God is essential to Christian growth.

The Eucharistic mode of worship is intrinsic to Christianity, because it has the dual role of bringing man and God together, and makes God's revealed grace a reality to sinful, needy man.

Response to God's revelation leads man to commit himself to God's purpose, to surrender his own wishes to the larger purpose of God. This leads to greater faith in God's purpose and to a "supernaturalized life" because one lives "in Christ."

Christianity is realistic about the nature of man. It sees man as a creature in need of God—"without God in the world." God has supplied the answer to that need—Jesus Christ. Christianity is not a set of ideals for man to follow, but is a realistic *way* of life. It sees man's total moral possibilities in the light of his nature as seen in Christ.

—Gulielmus

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Youth Convention

(Continued from Page 7)

high school level youth group on the national, diocesan and parish level and the invitation for the next National Youth Convention to be held in 1958 at the University of the South at Seawane, Tenn.

Some of the outstanding clergymen present were the Rt. Rev. Henry Knox Sherrill, presiding bishop and convention preacher; the Rt. Rev. Richard Watson, bishop of Utah and convention chaplain; the Rev. Theodore O. Wedel, warden of the College of Preachers and convention speaker; and the Rt. Rev. Stephen F. Bayne, bishop of Olympia and convention leader. Much was learned from these great men and their presence was greatly appreciated.

The last plan of attack and what I think was the most important was that of fellowship. How 600 wonderful people can be a part of such a gathering this and be as wonderful as they were is beyond my understanding. There were 500 young people from the states, Hawaii, Alaska and Canada present in addition to a hundred adult advisors and clergymen. The recreation was one of the highlights of the convention. The leader of the recreation was the Rev. Rue Moore, who is familiar to many of you who know him from his outstanding work at Kanuga. All in all it was a wonderful convention and I am only sorry that more young people could not participate as I did.

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Laymen's Work

(Continued from Page 5)

vation. This is wrong for several reasons:

1. It misses the point of why God created the Church. The Church is in the world to save the world, not to save self.
2. It rules out most of the men. In the average size parish there are not enough institutional jobs to go around.
3. It limits the laymen's ministry. He can do this sort of job only for a few hours a week. *New Idea.* The layman is to work *as* the Church, full time. In the rest of his life he is at all times the representative of the Christian fellowship. Ambassadors for Christ, ministers through whom God reaches the world outside the Church.

Sunday morning 150 of us gathered in the beautiful chapel on the campus of the Tolani (church) school, after which we met for breakfast at 9 o'clock in the evening. We had what some of us think was the address of the Convention by Justice Raymond E. Baldwin of the Supreme Court of Connecticut. He traced the history of our Church from earliest colonial days to the present, outlining the important work of different laymen. He said, as citizens of a country predominantly Christian and universally religious while the powers of good are working through our church as well as through other denominations, we should be alive to this momentous fact. We as citizens of America today are the possessors, are the custodians, in God's name, of the two most challenging ideas in the recorded history of mankind—the Christian religion and democracy. It is fundamental in carrying these out—that we must personally place great emphasis upon the sacraments, upon prayer, and upon the study of Holy Scriptures. The Bible as a book to read and study has never been and will continue to be the greatest book of all time. Read the letters of the Apostle and particularly the

letters of St. Paul; you will find that a devoted layman in the early days carried the burden of spreading the gospel of Christ. The Diocese of Western North Carolina is growing. Our beloved Bishop, clergy and the laity and the diocese have been alive to this fact. We have established new missions; old missions have been revived and have or will grow into parishes. We have built churches, parish houses and rectories, and all of this laymen have taken a leading part. We have always had in our church, and most fortunately, men of great business ability who are not only willing to give their money but also to give their expert services. Ask yourselves as laymen how you can serve in the myriad of activities which our church carries on. Summing up (1) The deepening of your own spiritual life by emphasis upon the Sacraments, Prayer and study of the Holy Scriptures; (2) personal Evangelism in extending the impact of Christianity; (3) adequate financial support for every program of the Church and, (4) the enlistment of *your* special skill and talents in the service of Christ's Church. Won't you think about these and ask yourselves whether in any one or more of these fields you can do better than they are now doing, and whether you can encourage other laymen to do better than they are now doing, to advance God's Kingdom? If we are to continue as free men with all that freedom can bestow, the Christian Church and her laymen must play an increasingly militant and important part.

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Power To Witness

(Continued From Page 6)

that our lives are committed to God and not to the YPF or Canterbury Club. We ought to take a lead in the campus activities and show through actions and words that Christ guides our life, instead of withdrawing into our small, close knit groups. Because only in this way can we put the cross in the center of our lives and in the center of our college community. This is an awfully big job, but we can remember that God does most of the planting of the cross Himself, if we will only give Him a chance.

On the college campus, the Episcopal students are usually organized into the Canterbury Club. Canterbury Clubs have existed as an integrated part of the Church since their constitution was written five years ago. The National Canterbury Association has its own organizational set-up and is affiliated with the National Council. It is open through these Canterbury clubs that the college student finds Christ and the Church on the college campus. Because some professors state that religion is kid stuff and the student no longer can remain loyal to his home town priest, this is where the Canterbury clubs can take over to give the student a feeling of belonging and to make his campus church his home away from home. Therefore it is important that a student be drawn closer to God so that he may witness and carry the cross of Christ forth in his campus life and activities.

John and I would like to thank you for giving us the opportunity to attend this conference. Both of us feel that it has been one of the greatest experiences in our life. We think that you and your parish are entitled to a fuller report of this convention and so we would be glad to speak to your YPSL group or any other group if you will let us know at the Woman's College, Greensboro.

Honolulu Diary

(Continued From Page 4)

reactions to this sort of thing.

We got our Mrs. Chamberlin (Mrs. Pollin Chamberlin attends the Church of the Holy Cross in Tryon) elected to National Council—also Mrs. Clarkson from North Carolina.

September 10th

A short provincial meeting called today, at which time the Board had open meeting. The most important act to me was that our provincial project for 1956 to be ANOTHER CHANCE. It was our feeling that right now we need to give it all the support we can.

Pilgrimage this afternoon to the Church of the Holy Nativity. We rode about 6 or 7 miles around Diamond Head from Waikiki Beach. Many of the loveliest Island homes are on this drive. This Church is in a village and was started in an old dairy barn—now they have a lovely church.

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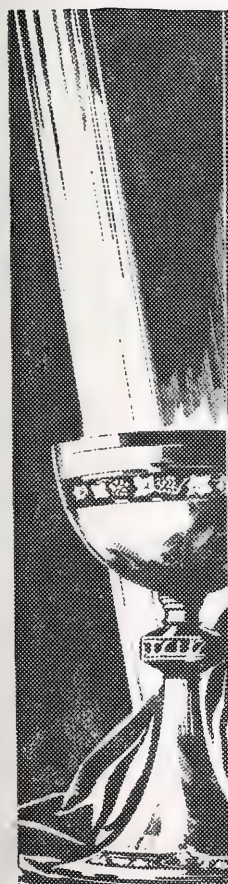
CPL

The Highland Churchman



NOV 28 1955

November, 1955



NOVEMBER 27, 1955

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— SAFETY —

The Highland Churchman

Vol. 25—No. 9

November, 1955

The Seabury Series

Jean Webster

Editor's Note: Miss Webster is director of Christian Education at Trinity Church, Asheville.)

We can preach the Gospel well and effectively without using the new lesson materials now being published by the Seabury Press, called officially the Seabury Series. These materials are not necessary to salvation; but for a parish whose very climate makes it a channel of God's love, they are essential.

The new lesson materials are tools. Tools always help, but the hands that use the tools are important and the heart and mind behind those tools are all important.

The Church began an exciting experience, in the opportunity of using these new courses for three grades: Grades I, IV, and VII. Each year additional courses will be published, until material is available for every grade in the nursery class up. They are being published so that any child using them this year in the first grade will be using this Series each year from now on. These materials have undergone exten-

sive research. They have been written by top people in their fields, using the best child psychology, sound theology, the best teaching methods, etc. They have been used widely in parishes of all sizes, of all types of churchmanship.

Not all parishes will use them; The Gospel will still be effectively taught—and caught. There are other good materials available. Remember these are only tools, and many of us feel they are the best tools the Church has produced to this time. A small mission or tiny parish finding these materials perhaps not suitable for their use, may well already be that Family in Christ (so much easier in small Churches!), so do not have the need for these particular tools.

The Seabury Series is concerned that children learn the facts of Church History, the Prayer Book, a working knowledge of the Bible. The very object of these new books is to guide the children in a relaxed but completely serious discussion of their place in a universe where God, Christ, and Church are great and meaningful facts.

Every course is written to produce

important theological and spiritual results dictated by the capacity of a particular age group as determined by extensive and objective studies. The Seabury Series is not made up of week by week lesson plans. Rather, discussion is expected to range freely with the Bible, the Prayer Book, the Hymnal, the Church Year and the Sacraments presented as living resources brought to bear upon the personal situations, concerns and problems of the children—as they know and face them NOW. The old type sweet, unreal religious story is gone. The purpose of the Seabury Series is not to present the body of Church knowledge in a ‘sugar-coated’ form. The purpose is, rather to foster the development of the Christian religion within the child and to show him that the Church in its worship, its sacraments, its Bible, its Creed, its theology, its ministry has answers for his deepest needs.

There are those who criticise these new Church School lesson materials, because they fear there is a lack of content. They have seen “content - facts” lacking in the Teachers’ Manuals. These same people have failed to realize that these Manuals are merely to help the teachers with class procedures, and that

they constantly refer to those resources we feel so important. Yes, there is content: the Bible, the Prayer Book, the Hymnal, the whole Church is to be used liberally, consistently, and with conviction and obligation by the teacher. These are the texts of the Church School curriculum.

There are four necessary conditions which should be set by a parish before using the New Curriculum. These are stated by the Department of Christian Education thusly:

1. It is necessary that there be an ever-widening group of individuals within the congregation which is genuinely concerned with the redemptive task of the parish—the life-changing impact of the Gospel on the lives of the people.

2. There should be a weekly service of Family Worship using one of the regular services of the Prayer Book.

3. A weekly class for parents and grandparents is important.

4. There should be some form of teacher training, that those teaching the faith know more about it, and grow themselves both in their faith, as well as in their knowledge of teaching methods.

Resolution Of Executive Council

WHEREAS by previous action of the Executive Council the Diocesan Advancement Fund was set up as a permanent gift and memorial fund and the name changed to the Diocesan Advancement Memorial Fund, and

WHEREAS it is obvious to the Council, from the number of applications for loans and grants received and in the process of being submitted for needed capital improvements, that the present resources of the Fund are inadequate

to meet immediate and future requirements.

BE IT RESOLVED that the importance of increasing the usefulness of the Fund by additional gifts and bequests, brought to the attention of the parish and missions in the diocese, and that their individual members be reminded of the existence of the Diocesan Advancement Memorial Fund as a worthy depository for their memorial gifts and bequests under will.

Adopted September 29, 1958

Woman's Auxiliary News

By Jane Shaffer

NOLULU DIARY (Concl.)

Some excerpts from the last few days of the Triennial Convention in Honolulu, taken from the letters of Mrs. Inah Carter, our diocesan President.)

Someway or other, specific things of importance are: United Thank Offering Budget. It does seem that the women carrying a great deal of the mission-work of the Church. From what we have seen here, it has been most worthwhile. I believe they have really dedicated workers here.

Tuesday, September 13th, the Governor and Mrs. King entertained at "White House"—Governor's Palace very nice. Christian Education dinner—highlight was Dr. Ferris.

The name of the Auxiliary will not be changed—neither will the word "women" be changed to "laywomen," nor will "Protestant" be deleted from the name of the Church.

The Joint Session at the end of the General Convention was fine. Lay delegates and Bishops moved in for the reading of the Pastoral Letter—most moving! We have a wonderful Church! The theme of the Triennial HIS GREETING COMMUNITY has given us a real challenge as we come here, to move *ourselves* and our parish-into to be real Witnesses for Him."

ANOTHER CHANCE RADIO

SCHEDULE

Wheeler, WWNC	Sat., 9:15 A.M.
Leeward, WPNF	9:30 A.M.
Honolulu, WLTC	Mon., 9:45 A.M.
Andersonville, WHKP	Sat., 5:30 P.M.
Wahi, WHKY	
Wahi, WBRM	Sun.
Morgantown, WMNC	Sat., 10:45 A.M.
Patton, WWIT	Sun., 1:15 P.M.
Wahi, WHCC	Sat., 10:15 A.M.
Wahi, WSPA	Sat., 10:45 A.M.

DIODESAN NEWSLETTER

Mrs. Walter T. Carpenter made two special requests in her first newsletter

as diocesan President. The first is that all correspondence from diocesan Officers and Chairmen of Committees be shared with local branch members. This will help provide a link between the diocesan and local Auxiliaries, as well as making the work of the different departments familiar to all members.

Her second request asks that all branches make an effort to include something in their local budgets to help finance ANOTHER CHANCE. This is the radio program sponsored by the women of the Episcopal Church—the schedule is printed above. Any donations should be sent to Mrs. T. R. Nichols, Treasurer, 306 W. Union St., Morgantown, N. C. and marked ANOTHER CHANCE. Mrs. Carpenter urges that all women throughout the diocese listen to this program as well as THE EPISCOPAL HOUR.

DIOCESAN NEWS.

The Fall Board Meeting of the Executive Board of the Woman's Auxiliary met in Lenoir on September 30, 1955. Old and new members were welcomed by Mrs. Carpenter.

The Treasurer, Mrs. T. R. Nichols asked that all branches send in their payments at the proper time, so that the diocesan obligations may be met promptly as due.

The President announced the following appointments: *Chairman of Ecumenical Relations*, Mrs. Robert Campbell; *All Saints' Memorial Offering*, Mrs. R. L. Nahikian; *Chairman Altar Guild*, Miss Jessie Huff; *Church Periodical Club*, Mrs. M. L. Reynolds; *Devotional Chairman*, Miss Pearl Harris; *Personnel and College Work*, Mrs. Claude Henson; *Youth Representative*, Miss Becky Lewis.

The Secretary of Christian Education, Mrs. Roger Sherman, recommended the book "Man's Need and God's Action" to be used for study by the

(Continued on Page 9)

EDITORIAL

Hidden Drains

In considering the hidden drains on the clergy salaries, certainly the expense of attending the National Church, Provincial, and Diocesan Meetings should not be forgotten.

Attending these meetings presents a real problem to any one of moderate means, and the salaries of the missionary clergy do not reach even the "moderate means" status. Yet when elected a delegate, they are obliged to go, they want to go, and for the information and inspiration received, they should go.

There is no adequate expense allowance for either the lay or clergy delegates for any of these meetings.

Expenses to a Diocesan Convention are not heavy. Transportation to and from the meeting is the main item. The delegates are usually entertained, if they wish. For the missionary clergy its a must. Even so, a day or so away from home depletes the ready cash supply.

For the Provincial meetings, the expense jumps considerably. Tampa, Birmingham, and Louisville, Ky. have been recent hosts. So you see, transportation is no small item. The hotel bill and the meals not provided by the hosts

run into quite a little sum before the delegate gets home again.

One suspects that attendance at the National Convention is an impossibility for the average clergyman unless some philanthropic person gives him the trip or unless his own congregation raises the money to send him.

San Francisco in 1949, Boston in 1952, and Honolulu this year. Who can afford to go that far for two weeks? Its true that the Diocese contributes towards a delegates expenses, but that does not even pay for the transportation much less the two weeks expenses at the Convention. Two weeks at a hotel, three meals a day—some of them luncheons and dinners at which the various Department leaders speak of their work. It is wonderfully inspiring and educational, and a vital part of the meeting. The value to the delegates—lay and clergy—cannot be estimated, but the expense must be met somehow. Certainly the missionary clergy cannot do it.

For the average person such expenses are met by the business firm, in addition to the yearly salary. It should be the same for our clergy.

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.

Published monthly except January and May by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Mrs. M. C. McLaren.....Circ. Mgr.

The Bishop's Calendar

- v. 2 7:30 P.M.—Mt. Holly, N. C. (Preaching)
- v. 3 7:30 P.M.—St. James' Church Men's Club, Hendersonville.
- v. 5 12:30 P.M.—Laymen's Day of the Diocese of Western N. C.
All Souls Church, Biltmore.
- v. 6 8:00 A.M.—St. Luke's, Chunn's Cove.
- v. 6 11:00 A.M.—St. Andrew's, Canton.
- v. 6 7:30 P.M.—St. Philip's, Brevard, Preaching Mission
- v. 7-11 7:30 P.M.—St. Philip's, Brevard, Preaching Mission
- v. 13 9:00 A.M.—King's Mountain.
- v. 13 11:00 A.M.—St. Andrew's, Bessemer City.
- v. 13 7:30 P.M.—St. John's, High Shoals.
- v. 14 10:30 A.M.—Meeting of Examining Chaplains, Bishop's Office.
- v. 15 8:00 P.M.—Talk to Parent-Teacher Association, Grace School, Asheville.
- v. 16 7:30 P.M.—Mt. Holly.
- v. 17 6:45 P.M.—All Souls, Biltmore—Every Member Canvass meeting.
- v. 20 8:00 A.M.—Grace Church, Asheville.
- v. 20 9:30 A.M.—Trinity Church, Asheville—Sunday School.
- v. 20 11:00 A.M.—Trinity Church, Asheville.
- v. 20 4:30 P.M.—Highland Hospital, Asheville.
- v. 23 7:30 P.M.—Mt. Holly.
- v. 27 8:00 A.M.—All Souls, Biltmore.
- v. 27 9:30 A.M.—All Souls, Biltmore.
- v. 27 11:00 A.M.—All Souls, Biltmore.
- v. 30 7:30 P.M.—Mt. Holly.

Letters To The Editor

Editor:

The Vestry of our church recently received the letter below; leave it to your judgment whether to publish this letter to the Highland Churchman.

Moravian Falls, N. C.

October 3, 1955

Vestry, St. Paul's Episcopal Church
Wilkesboro, N. C.

Gentlemen:

I should like to highly commend Mr. Fowler, our Rector, for the excellent job he did with the Vacation Bible School here on Brushy Mountain.

With no help at all Mr. Fowler conducted a two week period of instruction, folk dances and games, songs and refreshments for an average of 50 children daily. The commencement

program showed remarkable evidence of all the various things the children had learned.

May I mention that the great majority of the children served by this Bible School would have had no opportunity to attend Bible School.

I feel that in this piece of work Mr. Fowler performed "beyond the call of regular duty."

Sincerely yours,

Rose Wade Harvel

(Mrs. Paul W. Harvel, Jr.)

Don't know whether the Highland Churchman will have room for the above letter, but hope it can be included.

Sincerely yours,

Vestry of St. Paul's

by Robert L. Morehouse
(Clerk)

Payments On Quotas

PARISHES	1955 QUOTA	DUE TO 9/30	PAID TO 9/30/5
Asheville, St. Mary's	\$ 1,932.00	\$ 1,449.00	\$ 1,149.6
Asheville, St. Matthias	845.00	633.75	209.1
Asheville, Trinity	7,227.00	5,420.25	6,687.7
Biltmore, All Souls	5,137.00	3,852.75	3,113.8
Brevard, St. Philip's	980.00	735.00	525.
Flat Rock, St. John's	512.00	384.00	256.0
Fletcher, Calvary	2,229.00	1,671.75	1,451.1
Gastonia, St. Mark's	3,863.00	2,897.25	2,203.6
Hendersonville, St. James'	2,431.00	1,823.25	1,325.0
Hickory, Ascension	3,429.00	2,571.75	1,714.3
Lenoir, St. James'	1,743.00	1,307.25	721.4
Lincolnton, St. Luke's	1,064.00	798.00	333.2
Marion, St. John's	1,475.00	1,106.25	535.0
Morganton, Grace	3,254.00	2,440.50	1,627.0
Rutherfordton, St. Francis	2,598.00	1,948.50	1,363.6
Shelby, Redeemer	1,198.00	898.50	725.2
Tryon, Holy Cross	4,746.00	3,559.50	3,418.0
Waynesville, Grace	977.00	732.75	732.7
Wilkesboro, St. Paul's	622.00	466.50	300.0

Parish Totals	\$46,262.00	\$34,696.50	\$28,392.8
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MISSIONS

Andrews, Holy Comforter	144.00	108.00	125.0
Arden, Christ School	138.00	103.50	50.0
Asheville, Grace Memorial	524.00	393.00	152.0
Asheville, Redeemer	548.00	411.00	100.0
Asheville, St. Luke's	236.00	177.00	236.0
Asheville, St. John's	120.00	90.00	50.0
Asheville, St. George's	773.00	579.75	622.0
Bat Cave, Transfiguration	704.00	528.00	352.0
Beaver Creek, St. Mary's	123.00	92.25	—0
Bessemer City, St. Andrew's	427.00	320.25	173.0
Black Mountain, St. James'	588.00	441.00	294.0
Blowing Rock, St. Mary's	536.00	402.00	—0
Boone, St. Luke's	222.00	166.50	241.0
Burke County, St. Paul's	115.00	86.25	—0
Canton, St. Andrew's	1,012.00	759.00	25.0
Cashiers, Good Shephrd	77.00	57.75	77.0
Cherokee, St. Francis	108.00	81.00	108.0
Edneyville, St. Paul's	214.00	160.50	25.0
Franklin, St. Agnes'	494.00	370.50	379.0
Franklin, St. Cyprian's	38.00	28.50	47.0
Highlands, Incarnation	486.00	364.50	492.0
High Shoals, St. John's	51.00	38.25	55.0
Kinks Mountain, Trinity	—0—	—0—	45.0
Legerwood, Chapel of Rest	35.00	26.25	35.0
Lincolnton, Our Saviour	134.00	100.50	33.0
Lincolnton, St. Cyprian's	25.00	18.75	25.0
Linville, All Saints	25.00	18.75	25.0
Morganton, St. Mary's	112.00	84.00	94.0

September 28, 1955

Warganton, St. Stephen's	80.00	60.00	25.00
Murphy, Messiah	491.00	368.25	360.36
Murphy, St. Barnabas	42.00	31.50	17.81
Wainland, Good Shepherd	74.00	55.50	152.01
Wetherfordton, St. Gabriel's	159.00	119.25	50.00
Wuda, Transfiguration	470.00	352.50	80.00
Wuce Pine, Holy Trinity	214.00	160.50	136.00
Wva, St. John's	197.00	147.75	11.60
Wyon, Good Shepherd	104.00	78.00	83.45
Wward, St. John's	51.00	38.25	50.00
Wlle Crucis, Holy Cross	302.00	226.50	236.21
Wwer Watauga, St. John's	—0—	—0—	25.65
Wckstone Mission	—0—	—0—	13.00
Wnvocation of Asheville	—0—	—0—	61.39
Mission Totals	10,193.00	7,644.75	5,169.69
Grand Totals	\$56,455.00	\$42,341.25	\$33,562.52

Woman's Auxiliary News

(Continued from Page 5))

branches. A motion was passed that extra copies of the summer issue of *THE HIGHWAYS* be purchased for distribution in the branches because of the excellent program planning material.

Bishop Henry spoke for Miss Mary Walters (Auxiliary representative on Deerfield Board) on *Deerfield*. He stated if the Auxiliary would be willing to set up a resident scholarship fund in the diocese. The Board voted to undertake this project and the offering from the Fall District Meetings will be used to initiate this fund.

Secretary of Supply, Mrs. A. G. Jonas, reported that the diocese is responsible for boxes of new or used clothing for the Cheyenne River Indian Mission and for a \$50.00 donation to a mission school in Liberia.

Saints' Memorial Offering Chairman, Mrs. R. L. Nahikian, reported that the project for this year is the beginning of a Parish House for *St. Luke's* Boone to particularly fill the need of college students who attend the Church.

Devotional Chairman, Miss Pearl Harris, urged that the branches get a copy of *Forward-Day-by-Day* to everyone in the parish. She also hopes to promote the use of the missionary prayer calendar by providing a list of our missionaries for each one.

NOTICE TO ALL BRANCHES: All copy for publication in *THE HIGHLAND CHURCHMAN* must be in to your *Secretary of Promotion* by the 10th of each month. Send to Mrs. Roger Shaffer, Box 343, Tryon, N. C. In the October issue, we ran Mrs. Carpenter's Honolulu Diary instead of the regular Auxiliary column, but we are dependent on you for news for the following months. Whenever possible, please send advance news so it will be fresh on publication.

CORRECTION: In the October issue of *THE HIGHLAND CHURCHMAN*, it was stated that Mrs. Rollin Chamberlin was elected a member of National Council at the Triennial. This was an error in reporting, for which we apologize.

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Confirmations

Aug. 7 at Grace Church, Morganton: Emma Fuches Logan and John Brock Roughton.

Aug. 21 at Grace Memorial, Asheville: Judith Deihl Crump and William Walter Mott, Jr.

Aug. 21 at Church of the Transfiguration, Saluda: William Robert Boehm, Halcott Pride Green, II, James Alexander Nabors and Jerald Bayles Pace.

Aug. 28 at St. George's, West Asheville: Inez Powell Merrimon (Mrs. H.), Eula Hendrix Deyton (Mrs. Thelma Lucile Jenkins Campbell (M. A. K.), Helen McDanell Mitchell (M. C. T.), and Charles Thomas Mitchell.

Sept. 25 at Calvary, Fletcher: Frank Eugene Black, Jr., Walter Jimmie Cochrane, Virginia Helen Cunningham, Cheryl Cabell Cunningham, Kenneth Alston Cunningham, Mary Delma Davis, Miriam Rosalie Dubose, Betty Bogness Fluitt, Diana Kay Frahm, Helen Barnwell Jones, Codnie Alexander O'Brien, Sara Jane Stockinger, Alexander Towe, Cleta Ferne Towe, Emma Elizabeth Whalen, Ralph Herbert Willis and Ruth Clarie Frahm. 1955 Total through September: 20

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Carolina Room

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Christmas Messages

The most significant events in our lives are given. We have nothing to do about our birth, our natural endowments, our initial environment. Unless we take a responsibility which does not come to us, death comes upon us without our knowing the number of days. The test of life is the way we meet and accept these given circumstances.

The deepest note of true religion is the forgiveness of God. *Ye have not chosen me . . . I have chosen you.* We show the quality of our Faith by our response. So for the true understanding of Christmas the emphasis must be upon the fact, God so loved the world that He gave. The gift of God is eternal life through Jesus Christ.

God's blessings come not as a result of our own wisdom, creativeness, or thinness. The initiative is His. God has loved.

So at this time with humble, thankful, joyous hearts we receive the Lord as Christ.

How silently, how silently, the wondrous gift is given!

Where meek souls will receive Him, the dear Christ enters in.

—Henry Knox Sherrill
Presiding Bishop

As Christmas draws near, we should be made very conscious of God's act in history in the Incarnation. The word "incarnation" sounds big and theoretical, completely apart from our normal living and thinking. Actually, the opposite is true. This word means simply that God took upon Himself human flesh. He was embodied in history in a human being.

This brings home to us these truths about ourselves:

First, God was not destroyed in human flesh, nor was humanity broken asunder in embodying God. God and man are not too different. Man is made in the image of God.

Secondly, God so loved mankind that He willingly limited Himself and lived as man so that man might know Him and have eternal life. He experienced the whole of human life without sin.

Thirdly, God came into the world because man of himself could not lift himself up from his self-destructive sin. If man could have saved himself from self-destruction, then there would have been no need for the Incarnation. There was need. God in Christ answered that need.

Because "the Word was made flesh," we know God through Christ. Because "the Word was made flesh" we are assured of God's concern for us. Because "the Word was made flesh" we have the victory over sin and death through Christ.

—M. George Henry
Bishop of WNC

1956 Quotas Refigured

As a result of the budget adopted by General Convention, Western North Carolina's quota will be increased by approximately \$3,000, according to Treasurer V. Jordan Brown.

The 1956 budget adopted by Diocesan Convention allowed for an increase of \$1,400.

Executive Council has asked the Department of Finance to refigure parish and mission quotas in order to raise the additional \$1,600 for the national Church quotas.

Mite Box offerings, which in the past in this Diocese have been counted against national quotas, can no longer be applied against quotas but will be received for some special project set by the National Church.

In past years the Mite Box offering has amounted to some \$2,000. Therefore this change will necessitate the raising of an equal amount on the parish and mission level to apply on the new quotas assigned for 1956.

Three Loans Total \$7,862

The Executive Council has approved \$7,862.50 in loans from the Diocesan Advancement Memorial Fund.

The loans go to three missions.

A \$5,000 loan for a rectory at St. Mary's, Blowing Rock, was approved contingent upon the congregation obtaining pledges of \$6,500 by the end of the year. The loan is to be repaid in five years.

A \$500 loan to finish the parish house at St. Francis of Assisi, Cherokee, was approved. It is to be repaid in two years.

A 10-year loan of \$2,362.50 was approved for Messiah, Murphy, to replace payments of the rectory.

Action was deferred on application for grants and loans for rectories at Chunn's Cove and Haw Creek.

Council adopted as policy concerning grants and loans from the Fund, that in the future, where applications are made to supplement funds to be raised locally, such loans and grants be made contingent upon receiving satisfactory evidence that the local congregation is fulfilling its financial obligations in regard to such applications.

Human Relations Panel on TV

On Sundays through January 29th, the National Conference of Christians and Jews is presenting a series of panel discussions on New Horizons in Human Relations over television stations WFBC-TV, Greenville, (channel 4) and WISE-TV, Asheville, (channel 62).

The program is seen Sundays from 3 to 3:30 p.m. and is moderated by Dr. Pendleton Gaines, president of Wofford College in Spartanburg, S. C., and Dean Philip S. Covington of Wofford.

The panel, composed of leaders in their respective fields, has already studied human relations as religious leaders, social scientists, community leaders and parents.

Among subjects to be discussed this month and next are prejudice, human relations in industry, the international aspects of human relations and techniques for the press and mass communications, youth agencies, law enforcement agencies and the practical agencies in human relations.

Tryon Rector Resigns

The Rev. Charles L. McGavern, rector of the Church of the Holy Cross in Tryon, announced his resignation at the annual parish dinner of the church on November 8.

He has accepted a call to Christ Church in Macon, Georgia, and will assume his duties there some time after the first of the year.

In addition to his position as rector of Holy Cross he is a member of the Diocesan Executive Council, chairman of the Department of Missions of the Council and a member of the board of

directors of Deedfield Home.

During his ministry at Tryon, Mr. McGavern has seen the construction and consecration of the new Church of the Holy Cross.

Cary L. Page, Holy Cross senior warden, expressed "the deep regret of the congregation" at Mr. McGavern's decision to accept the call at the parish meeting. He also expressed the congregation's sentiment of rejoicing with Mr. McGavern "in his opportunity to give greater service to our Church in a broader field."

New Department Heads

The Rev. Howard M. Hickey, priest-in-charge of St. George's, West Asheville, has been appointed chairman of the Department of Christian Education by Bishop Henry.

He succeeds the Rev. Winfield D.

Smith who resigned to accept a call to Weldon, N. C.

Mr. Hickey is being succeeded by the Rev. John W. Tuton, rector of Trinity, Asheville, as chairman of the Department of Promotion.

Laymen Speak in Waynesville

The men of Grace Church, Waynesville, have recently organized for month-long inner meetings to which out-of-town speakers are being invited. Attendance was excellent at the October and November meetings with more than half of the total number of the men of the church present.

Paul C. Smith, Tryon business man, spoke in October on "What Can Lay-

men Do?"; and in November Edwin S. Hartshorn, Asheville attorney, discussed the relation of the men of the church to the Diocese as well as their Parish.

December's speaker will be Cecil Sneed, a member of Trinity Church, Asheville. He will talk about the church as an answer to a man's personal problems.

New Gym For Sewanee

Construction of a new \$675,000 gymnasium at Sewanee named the Frank A. Owsen Gymnasium in honor of the bishop of Florida and the senior active diocesan in the American House of Bishops. The order of consecration has been ap-

proved by the University of the South's board of regents.

Funds for the gymnasium, one of Sewanee's centennial building goals, will come from the Sewanee Centennial Fund now in progress.

Woman's Auxiliary News

By Jane H. Shaffer

FORWARD FROM HONOLULU

His Witnessing Community. This is no easy, pleasant title which we may adopt for our traditional Woman's Auxiliary pattern of life and work. It is a revolutionary, and very uncomfortable standard against which we must measure all that we say and do.

To be *His Witnessing Community* is utterly simple. We need only surrender ourselves to Him and follow where He leads us—to our fellowmen and into all the world. If we will put Him first, everything will fall into its proper place.

It is utterly simple and yet the most difficult task we have ever been called upon to perform. For it means being willing, if He demands it, to give up our cherished schemes and traditions—to venture forth on uncharted seas—perhaps to undertake unpopular and even dangerous tasks—to admit that we have no wisdom or ability in ourselves, but only as He lives and works in us. For proud human nature, this is the hardest calling of all.

Let us pray that God will grant us His grace to follow wherever He may lead us as we seek to become *His Witnessing Community*."

These are the closing paragraphs of Mrs. Theodore Wedel's address to the Triennial Convention of the Woman's Auxiliary.

The delegates from our own diocese were inspired by the entire tone of the Convention, as those of you have been privileged to hear them know. They have traveled all over the diocese since their return telling of the great message they heard in Honolulu.

Mrs. Walter Carpenter, our diocesan President, and Mrs. May T. New, our United Thank Offering chairman attended all five District Meetings held the end of October. Mrs. Charles Mc-

Gavern spoke at the District Meeting in Brevard and Hickory, and Mrs. Robert Campbell was in Asheville, Hickory and Lincolnton. Mrs. Carpenter also attended the Auxiliary meetings in Morganton, Spruce Pine, Waynesville and Tryon.

Mrs. Campbell has given Triennial talks at Rutherfordton, Wilkesboro, and Shelby, and has spoken on Hawaii, the Lutheran and Methodist Churches in Hickory, and the Lions Club in Hickory. She was also the speaker at Kiwi and Ladies Night in Elkin.

His Witnessing Community reaches far afield, and our delegates have been unsparing of themselves to help spread this theme of the Triennial.

DIOCESAN NEWS

The United Thank Offering Fall gathering amounted to \$2,919.33 and is now going to press. Nine branches are yet to be heard from. Mrs. Walter Carpenter is still Custodian until Mrs. New takes office in January.

College and Personnel Chairman. Mrs. Claude Henson, calls your attention to the fact that students will soon be home from schools and colleges for Christmas vacation. Give these students a real welcome, and make them feel part of their home parish. Mrs. Henson would like the names of all students away from home, and the school they attend. If you have not already done so, please send these names to Mrs. Claude Henson, 17 Howland Rd., Asheville.

Christian Education Chairman. Mr. Roger Sherman, suggests a study group on "This Revolutionary Faith" by Floyd Shacklock. It is a remarkable index of our great need for greater missionary zeal, the life blood of the Church.

Promotion Secretary. Mrs. Robert
(Continued on Page 13)



Christmas At Deerfield

These two guests at Deerfield Home find the preparation for Christmas almost exciting as the day itself. In the upper left photo Mrs. Hattie Rollins is busy writing Christmas greetings and at lower left Mrs. Dunbar Blackburn waters one of her African violets in anticipation of visitors. At top right William and Alma check the progress of a holiday dinner and Mrs. Rollins and Mrs. Blackburn adjust a greens display in the lower right picture. (Photos by J. Hart Snyder)

"Keep" Christmas

Let us keep it! In a changing world where all things seem to pass, let us keep Christmas in the olden way. Bring out the old decorations for the tree that you have saved through the years. Let the little girl bring out the doll that only appears at Christmas time. Let the boy bring out the train from its storage place in the attic. Let the man and woman reach back as far as possible to their most precious memories of Christmas. Bring them out and "keep" Christmas as much as possible the way you always have.

Then you shall be able to bear the inevitable changes. We shall feel closer to the boy who is in the service of his country thousands of miles away and those who have grown up and made their own lives—we shall all be joined together by the spirit of Christmas.

Don't forget it is the spirit of love so familiar to the tiniest child when he first goes up town to meet Santa Claus. It is the same love that has already loved him into this world and it is the same love that follows us along the way.

Two or three years ago at Christmas time I got a note from a rather unobtrusive person who signed off with the word "Lovingly." Some of us are shy about that. But love is the Christmas word. The Christmas spirit is another way of talking about love from the top of heaven and God Himself to the tiniest spot on earth and to our three people who dwell there together.—I.N.N.

—Reprinted from the Leaflet of Souls Parish.

The Highland Churchman

P. O. Box 2154 Asheville, N. C.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.

Published monthly except January and May by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Mrs. M. C. McLaren.....Circ. Mgr.

Translated Spoken Word

"Many people have not been so fortunate as to have suffered an earthquake," said a Greek Bishop to an American visitor. With these words, he thanked the people in America who helped the earthquake victims through CROP. At the same time he deplored the fact that there are many, many more people whose plight had not become known but who are equally, if not more, in need of help.

The American mind, so adjusted now to spot announcements find vitamin tablets, can take catastrophes only in condensed doses. But hunger attacks are not always acute. There is the silent sickness of insufficient harvest that affected 4,000 families in the mountains near Karditsa in Greece. And what of the 400,000 cases of active tuberculosis in South Korea, the 900,000 displaced persons in the Near East, and the millions of refugees in Western Europe, and in Asia?

These perennial disasters are now receiving the whispered reply of the Christian Rural Overseas Program (CROP). But they need big talk—increased volume.

During the CROP campaign week last month volunteers in many North Carolina counties went from farm to farm asking for portions of the 1955 grain, peanuts, and cotton harvest which will be distributed overseas by the churches.

For those people, not intentionally overlooked, but temporarily forgotten, the CROP appeal is the translated spoken word.

Bond Of Prayer

In preparation for Christmas, daily prayer is being offered in several of our parishes—by laymen—each day during Advent.

We hope all of the parishes and missions in the Diocese will consider this preparation essential and urge their people to attend daily public prayer in the church.

If this is not possible, then may we suggest—as one parish is doing—that everyone who cannot be present in the church will add his own daily personal prayer to the public prayers being said.

Let us unite throughout Western North Carolina in one bond of prayer.

Courier

We salute the Holy Cross Courier, the weekly news leaflet of the Church of the Holy Cross in Tryon, which marked the beginning of its tenth year of publication on November 27th.

The Courier is mailed to each member of the parish as well as students at schools and colleges bringing news of the parish doings, a schedule of meetings and the order of service for the next Sunday.

It is an ideal guide for either parish or mission which would keep the people informed of activities by the printed word.

Our Cover

The cover drawing by Charles E. Dameron of Asheville is of a 15th century statue, "Virgin and Child," School of Antonio Rossellino, in the Metropolitan Museum of Art.

"If This Be Treason---"

Editor:

The editorial in the October issue of the Highland Churchman entitled, "Why Tone It Down?", gives me much concern coming as it does at this time when the National Council is asking for increased pledges on the red side in order to help our missionary effort among our South American neighbors. If this means FIGHT as the editorial states, it is quite evidently in conflict with General Convention and the Church, and may easily cause many red pledges to be cut or cancelled and I should very much dislike to have our Diocese placed in such a false position.

There are many of us who believe the Episcopal Church is not out to "FIGHT" any Christian or other Church. We believe the Episcopal, or rather Anglican Communion, of which the Episcopal Church is a part, comes nearer to the teachings of Our Lord than any other, but we do NOT believe that fact can be shown by ignorant vilifications and smears, regardless of the source.

Trusting you will publish the above, I am,

Very truly yours,

Sheldon Leavitt

"Make The Most Of It"

Editor:

Thanks be that one Diocesan paper had the courage to editorialize in the fashion which you did in regard to the General Convention calling its punches in softening Bishop Melcher's address. Bishop Melcher made no attack on the Roman Church; he simply stated facts. The Bishops passed up a great opportunity to witness for the truth; but it seems that expediency won the round.

The Pope made a speech to a worldwide audience in which he stated that the three great enemies of the Church are Protestantism, Communism, and Spiritualism. And even Anglo-Catholics ought to know where the Pope places them.

The Roman Church regards us as heretics, and places every possible obstacle in the way of our missionary work in other countries. Yet there is a strange hush, not only among Anglo-Catholics, but the evangelicals and Liberals in the Episcopal Church.

Perhaps some of my Anglo-Catholic friends will wish to climb stairs and do penance, but I prefer to walk with those who rejoice in the liberty wherewith Christ has made us free.

Tolerance does not mean apologizing to a man who calls you a Communist or heretic; loving one's neighbor does not mean that you must love his bigotry and if witnessing to the truth is an attack, by all means lead us, Mr. Editor. We will begin at once to polish our muskets.

Faithfully yours,

(The Rev.) Norvin C. Duncan

(Editor's Note: The pen is still mightier than the sword . . . or musket.



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The Author Speaks

tor:

My editorial in last month's (October) Highland Churchman was not in itself, intended to accuse the Roman Church; but was written as a comment on Bishop Melcher's all at General Convention for more missionary work in America.

J. Hart Snyder

Recognition

tor:

I do not know the kind of news you get after from the parishes and missions of the Diocese. I do not know your method of getting the news you want. I only know that things happen now and then that might well be known by the rest of us, if only they could get to us and into the Diocesan paper.

I have just had a most delightful meeting with the Rev. Mr. Finch and his charming wife in Bessemer City. I was really amazed and delighted beyond words at the transformation made to the interior of the church building by the labors of the congregation and the inspiring leadership of Mr. Finch.

This young parson is doing a most admirable job of work in Bessemer City. Perhaps something of it has been noted in the Highland Churchman. I heartily hope so. Somehow or other I must not see the Churchman regularly since I retired more than a year ago. Just whose job is it to give you news? I know you do not expect the modest parson himself to do it! Things happen once in a while, perhaps often, that deserve the notice and recognition that they do not often get. I wish you could tell the story of what is going on in

Bessemer City and the splendid work that Mr. Finch is doing there, and share it with all the readers of the Highland Churchman. I think it would be very interesting and stimulating story and one that all of us ought to know something about.

Cordially yours,

(The Rev.) William H. Anthony

Tribute to Mrs. Samuel E. Elmore

It has pleased God to take from our midst, August 28, 1955, our beloved member Janie Bacot Elmore. Deeply grieved, we bow in submission to His will.

Her life of long service to others, to the Church, the parish and the Diocese was deeply spiritual and always purposeful. She traveled the road of fortitude, patience, love and sympathy. Though silent here, her faith is not extinguished; neither the intellect of her mind nor the brightness of her character. Even as her faithful soul loved God and bravely upheld the right, we accept the challenge of this noble life to press on with heart, soul, mind and strength to be faithful, loving children of our loving Father.

We extend to her family our heartfelt sympathy and request that a copy of this tribute be placed on permanent record of the Woman's Auxiliary, St. Francis Parish, Rutherfordton, N. C.

Mrs. Charles F. Gold, Sr.

Mrs. John E. Ryland

Mrs. W. E. Riley

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The Layman's Bookshelf

Historical Sketches

By The Rev. James B. Sill

Church history has its parallels. When one wants to learn of the early English Church he reads Venerable Bede's *Ecclesiastical History*. If he wants to learn of the early history of the Church in Western North Carolina, he will read Father Sill's *Historical Sketches*.

Historical Sketches is a panorama of missionary endeavor and human effort to plant the church throughout this area. The lives of men and women who sought to share their vision of the glory of God and the majesty of the historic faith still make their impact upon us who follow (all too reluctantly) in their train. After reading of the faith and efforts of the "real missionaries" of Western North Carolina, we sense the colorlessness of our own selfish endeavors.

The brief Forward, by Bishop Henry, should be read before you look up your own particular parish or mission (which human nature prompts you to read first).

The Rev. James B. Sill has done a priceless service to our Diocese through this history of our churches. He has proved his ability both as historian and writer. He is now 84. As historiographer of the Diocese, we commend Father Sill.

—Gulielmus

New Forward Tracts

Morning and Evening Prayer

What To Pray About

What Can We Do?

The Ten Commandments Today

What Is Man?

What Christians Stand For in the Secular World

People, Places, Things

By The Rev. Norvin C. Duncan

Light verse, gleaming bright, is this booklet of 95 pages of poems, entitled *People, Places, Things*, by the Rev. Norvin C. Duncan of our Diocese.

The poems are vivid expressions of the author's deep love and appreciation of various persons and uplifting evaluations of scenic perceptions.

Several religious poems enrich the collection, each of which reveals something of the writer's bright but deep religious outlook.

(Copies of this volume may be had by writing the author, 9 Charles Street Asheville.)

—Gulielmus

Appointment with God

J. B. Phillips

MacMillan Co., \$1.75

This is an interesting book—though small in size, fourteen chapters in all—the content is such that one reads and rereads.

Mr. Phillips is an Episcopal clergyman and is a writer of note of religious books. He has translated the New Testament Epistles and has translated the Gospels into modern English. He is at the present time the Vicar of St. John's, Redhill Surrey. He studied at Cambridge University and was ordained in 1930.

Appointment with God is an unusual book on the important subject of Holy Communion and will be of deep interest to those of the laity who find themselves searching for the true meaning of the beautiful sacrament in the Christian Church. Mr. Phillips writes in a very clear, concise manner and brings to the average Christian reader a better understanding of the beautiful spirituality of the Holy Communion.

—F. McL.

News Of The Women's Auxiliary

(Continued from Page 6)

ffer, asks that you please send all
ch news to her, Box 343, Tryon,
C. by the 10th of each month. No
s came this month from the branch
which may be due in part to the
r's work just starting. Names make
news, so send your news in so that
r friends throughout the diocese may
w what you're doing.

REMINDER. Have you sent your
tribution to the treasurer for our
o program ANOTHER CHANCE?
ot, send your check to Mrs. T. R.
hols, 306 W. Union St., Morganton,
C. and mark it for ANOTHER
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DISTRICT NEWS

he offerings from the first four Dis-
ts, which will help establish a Fund
Deerfield Home, amounted to \$223.-
The offering from the Fifth District
\$28.61, and was sent to St. Cyp-
a's in Lincolnton.

Young's Restaurant

MAIN STREET

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As customary, there will be no issue
of the Highland Churchman in January.
Please have all news in to Mrs. Roger
Shaffer, Tryon, N. C. by January 10th
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The Bishop's Calendar

- December 4 8:00 A.M.—Grace Church, Asheville.
December 4 9:30 A.M.—St. Mary's, Asheville.
December 4 11:30 A.M.—Grace Church in-the-Mountains, Waynesville.
December 7 7:30 P.M.—Mt. Holly.
December 11 8:00 A.M.—Grace, Asheville.
December 11 11:00 A.M.—St. Gabriel's, Rutherfordton.
December 14 7:30 P.M.—Mt. Holly.
December 18 8:00 A.M.—Grace, Asheville.
December 18 11:00 A.M.—Church of the Holy Cross, Tryon.
December 18 7:30 P.M.—St. James' Church, Black Mountain.
December 21 7:30 P.M.—Mt. Holly.
December 24 11:30 P.M.—St. Luke's, Chunn's Cove.
December 25 11:00 A.M.—Grace, Asheville.
December 28 7:30 P.M.—Mt. Holly.

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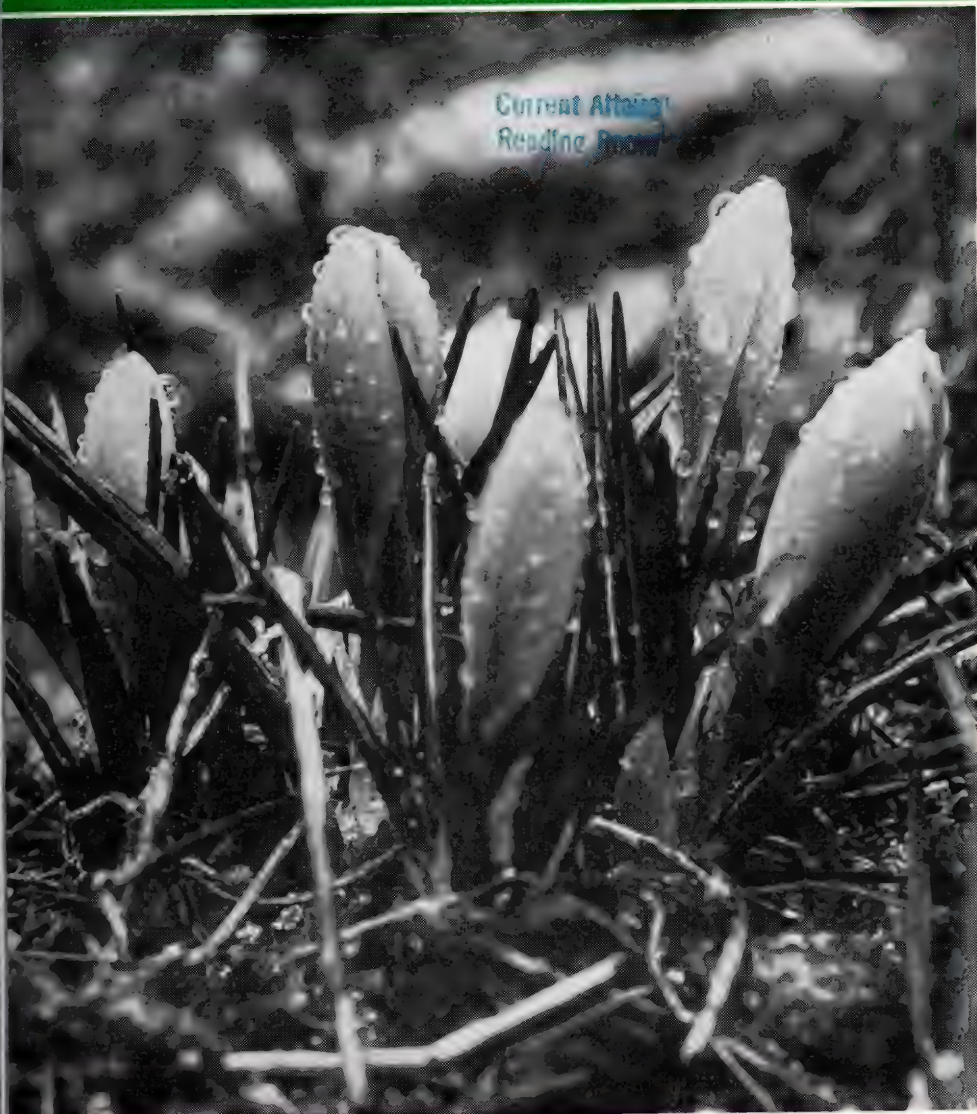
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The Highland Churchman



FEB 24 1956
February, 1956

Current Affairs
Reading Room



Promise of Spring
(See Page 14)

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— SAFETY —

We Are Results Of A 10-Year Survey In Which The Author Sought To Find We Are—

Growing, Holding Our Own, Or Losing Ground

By Norvin C. Duncan

Editor's Note: Mr. Duncan, a retired priest of the Diocese of Western North Carolina, took the survey he writes about in the following article at the request of Bishop Henry.)

During the past several months I have been engaged in making a survey of the Diocese of Western North Carolina covering a period of ten years. The object of this survey has been to discover whether the Church is growing, holding its own, or losing ground. Statistically, there is not much to give comfort and encouragement. In relation to the growth of other Christian communities, in relation to the task before us and to our progress over the past years we are not in an enviable or comfortable position.

This does not mean that there are no accomplishments for which we can be proud, and to which we can point with reasonable pride. There are many things which statistics can not show. In the encouraging category I would place

the work and the vision of our beloved Bishop. He has imbued the whole Diocese with the spirit of his own devotion to the Master, and his own high vision of the life and labors of a true Christian. That spirit and vision has been manifested in increased giving, in more lay activities, in the opening of new missions and the strengthening of old ones. And the years to come will show more and more fruits as the result of these years of labor.

I would add the faithful and devoted interest and service of the laity in all our congregations. Here again statistics fail to give the whole picture. We must take into consideration that we are a small Communion in this section, and that fact places upon our members tremendous demands to carry our share of the work in ministering to our population. But in every congregation, large or small, there is this loyal, faithful, devoted interest and labor, which cheers

"Only 1,471 In Ten Years . . .

. . . Not Impressive"

our hearts and gives hope for the future. I shall give a few statistics which may help to picture the situation in which we find ourselves today, and I confine statistics mainly to growth in Communicants, as I consider this the most important aspect of our progress, or lack of it.

The Diocesan Journal of 1945 reported 4,545 communicants. The Journal of 1955 reported 6,016. This is an increase of only 1,471 in ten years, not an impressive growth.

In the city of Asheville, there has been a gain in ten years of one hundred and fifty five communicants.

Here are a few items covering fifty years:

In Burke county, in 1905 there was a total of 283 Communicants, 624 baptized, 555 in Sunday Schools, and 127 in mission schools. Today there are 338 Communicants, 550 baptized, 127 in Church schools, and none in the mission schools. Here we have a gain of 55 in communicants, a loss of 74 in baptized, loss of 428 in Church schools, and a loss of 127 in the mission schools. We might add that the development of the public schools made the mission schools unnecessary.

In Saint Luke's, Lincolnton, and attached missions, the same situation exists. In 1905 the county had 119 Communicants, 224 baptized, 177 in Sunday schools, and 31 in the parish school.

Today, in the same area, we have 189 communicants, 272 baptized, 120 in Church schools, and none in the parish school. The gain has been, 70 in communicants, 48 in baptized, and a loss of 57 in Church schools, with none in parish or mission schools.

In three counties—Lincoln, Gaston, Cleveland, we have a population of ap-

proximately two hundred thousand and an Episcopal population of a hundred communicants. This is a industrial center.

If we look at the Living Church annual we find that the ratio of communicants to population has changed little in fifty years. And the increase in ratio to population, when the growth of our Church is considered, is not encouraging.

Looking at the figures, and noting the very small number of communicants in rural and industrial fields we are obliged to ask—are we a Church of an exclusive club? Can a Church with members largely from the wealthy section of society call itself a catholic Church—meaning a Church for all peoples?

I wish to present a few of the reasons for our lack of growth, especially in rural and industrial areas.

As I am a country man I am deeply concerned over the failure of our Church in the country. Even the self-congratulatory boasts of those who have had some small success in rural work, do not relieve the sense of failure when we look at the large sections untouched.

In these large areas we have people we generally speak of as "the masses." They constitute the major part of the population, and are becoming more and more influential in social, political, and religious aspects of life. People want to have something to sell pay a lot of attention to these people. They have tremendous influence in shaping radio and television programs. Traders and politicians court them constantly and ardently; unfortunately, the Episcopal Church, while holding them in concern theoretically, does little in practicing belief in the Christian concept of man.

"Refusal To Adapt The Church To Needs Of People Is Main Reason"

We would like to have these people. Our desire is sincere, but we refuse to adopt the means and methods of presenting the Church to them.

In the first place, we suffer from irritances of the past, whose heavy hands rest bindingly upon us in traditions, in concepts and in the structure of the Church itself, which still carries marks of the medieval concepts and arrangements of society. People who have grown up in the atmosphere of democracy continue to be a bit sceptical of church order which is reminiscent of the Divine Right of Kings and hierarchical supremacy. Just recently I was talking to a Welsh lady 84 years old. She looked at my clerical collar, and with a good natured smile said: "We are away from Bishops. They took our liberties away." This attitude is still felt by many, though they do not know how to articulate it.

While the Protestant Episcopal shared the benefits of the Reformation without dropping too much that was considered valuable, suspicion still lingers and the Anglo-Catholic movement has increased that suspicion in the minds of many.

But the main reason, I believe, for our failure in the country is due to refusal to adapt the Church to the needs and the understanding of rural people. Our clergy must comply with a standard of education suited to the needs of the educated and wealthy. It is something more than pleasantries that we are a one-class Church, and that of the wealthy and educated class. We insist upon too much, too soon. We must have beautiful, well-furnished buildings, with artistic furnishings, out of place in many rural communities. We insist upon

"sending" somebody from the parishes to build up the Church. Often it is some wealthy parishioner who does it all. Thus, the people in the community feel that they do not belong. Their sweat and tears have not gone into it; it is not an indigenous Church, coming up through the people in the community.

My suggestion is for a group of men trained to work in rural areas, men who are not required to attain the educational standards set by the canons. The general standards should not be lowered, but we need men outside that area to work in rural communities. Then, start with modest structures. Let the people run things. They are just as anxious as anyone to reach higher standards, but they would like to move up under their own power.

I have seen more than one of these mission churches, which had to have all the appointments and furnishings at once, standing lone and empty, a habitation for bats and owls; lonesome in the winter winds, and bedraggled against summer's new apparel. But in that same neighborhood, those churches which started with simple structures, and let the people build in their own way, have large, imposing structures with college and seminary graduates for pastors.

We must show more confidence in the ability of the so-called common man. Give the Church to him, and let him work out its mission in the ways and in the understanding of the people in any given community. The Church has sufficient within itself to grow, and to enable its members to grow. Only, let us learn to let the rural and industrial people provide their own vitamins.

The Layman's Bookshelf

The Young Church In Action

By J. B. Phillips

Macmillan, 1955

This little book is a translation of St. Luke's account of the early Church and the rise of Gentile Christianity under the leadership of Paul of Tarsus. As a historian, St. Luke still inspires us.

The Young Church in Action is good modern prose, for those who find Elizabethan English difficult, as well as for those who spend some time reading the New Testament in the original.

Translations are necessary evils, like warmed-over foods—the essence of the original is lost, though the nutritive value remains. It strikes me as a little absurd to hear the Apostles conversing in present-day lingo while using concepts which were held a couple thousand years ago. Imagine hearing St. Peter say, "To hell with you and your money!" Shocking and unworthy of such a personage, the chief of the Apostles! In trying to interpret too freely, one misinterprets. I trust you will read this modern translation of the *Acts of the Apostles*.

And if you like this sort of reading, the New Testament Epistles (Letters to Young Churches) and the Gospels have been translated by the same author. Both make excellent reading for the earnest student of Christianity.

—Gulielmus

Meditations on the Gospel of St. John

By Edward N. West

Harper Press—\$2.00

Canon West has written a deeply meditative book on the "the spiritual facts," which are found in the Gospel of John. He has written a book of such scope that it is truly inspiring.

Mr. West, Canon of the Cathedral of St. John the Divine in New York City, has done much religious writing though this is his first book.

The book has much depth but is written with such simplicity and clarity that the layperson will read it with much satisfaction and understanding.

There is a paragraph on peace which is beautiful, "This peace, however, is not just a noble aching thing. On the contrary, it is the only true joy there is. It is excitement and splendor passed on to human understanding."

Show thou me that which I wouldst have me to do;

Show thou me the way of thy doing.
Help thou me and thou shalt have me done.

—F. Tolson

Knock and Enter

By Chad Walsh

Morehouse-Gorham Co. \$1.50

While this is a book for children, primarily children of confirmation age, it is so delightfully written that it should interest many adults as well. It appealed to this adult so much that she read it three times!

The Family in the book are very interesting and a lot of fun. The church family is very true to life, but especially the children and when the baby becomes lost your heart hurts until it is found. Then, there is a neighbor boy, whose family are strictly church but, who from his association with the church family and entirely on his own, comes to know and love the Episcopal church.

The church seasons, the church doctrine for the seasons, why they are used are exactly what they mean, with the confirmation instruction, are all written with such clarity that it makes wonderful reading. The family life continues its way until you feel as you close the book, that you have really met them and leave them with regret.

—F. Tolson

Council Loans \$20,000 To Missions

A total of \$20,000 in loans and a \$1,000 grant to three missions was approved by the executive council at its January meeting.

The largest loan was \$15,000 for construction of a parish house at St. Francis' Church, Rutherfordton. St. Luke's, Chunn's Cove, and St. John's, New Creek, were loaned \$4,000 for the completion of the rectory in Chunn's Cove.

The council gave a \$2,000 grant and approved a \$1,000 loan to St. Andrew's, Mt. Holly, which was at the same time

admitted to the diocese as an organized mission.

The grants and loans were from the Diocesan Advancement Memorial Fund.

Also admitted as an organized mission was the Church of the Good Shepherd, Hayesville, in Clay County. The Rev. William L. Russell of Murphy will have charge of the work in this mission. The Rev. James M. Hindle became priest-in-charge at Mt. Holly, February 1.

The Council adopted a total budget of \$64,300 to be presented at the general convention in May.

Asheville Convocation To Meet

The pre-Lenten meeting of the Asheville Convocation will be held at the Church of the Redeemer, Riverside Drive at Jonestown Road, Asheville, on Monday, February 13.

The Quiet-Day will be conducted by Rev. Grant Folmsbee of the Church

of the Holy Cross, Tryon.

Luncheon will be served by the local Woman's Auxiliary.

Both delegates and visitors are invited. Adjournment will be between two and three o'clock, Dean William Maxey advises.

Parish House Started In Marion

Construction of a \$35,000 parish house at St. John's Church in Marion got under way in early January on property purchased by St. John's in 1954.

It is scheduled for completion in June.

The building, which will house seven Sunday School classrooms, an assembly room, and a kitchen is being constructed of brick veneer and will be 100 feet in width by 90 feet in length.

It is being placed on the south side of the 110-by-150-foot lot, leaving the north part of the site for a new church planned in future years.

The present St. John's church was erected in 1883 and is located on a small lot at the corner of South Main and Spring streets. The new site is in the same block, several lots south of the church, and a short distance from the rectory.

Bishop Wants 'Life'

The Bishop of South India, the Rt. Rev. C. K. Jacob, has asked that copies of the Christmas issue of Life Magazine be sent to him for use as textbooks in his missionary program.

Persons who wish to donate their

copies for this purpose may send them to Bishop Henry's office at 46 Macon Avenue, Asheville, or direct to Bishop Jacob at Bishop's House, Kottayam, South India.

A Long Way To Go

A United States congressman went to prison for forcing his employees to pay for the privilege of receiving their salaries. Our diocese does the same—with a more noble motive, to be sure, but nevertheless, the effect is the same. A priest's real salary is not what the records say he gets, but what he has with which to purchase the necessities and luxuries of life. The congressman simply notified each employee to contribute to a special fund he had set up.

Our diocese leaves it much more indefinite, but with the same effect. We say to a mission clergyman that his salary is thus and so; and each month the diocesan treasurer faithfully sends that amount. The "hitch" is, however, that in order to earn that set salary, a mission clergyman must serve a number of points widely scattered, and he must see to it that he gets to those places for services and pastoral care of his people. That means that he must, on his own, purchase and operate an automobile. Automobiles are the most expensive members of any family. The mission clergy discovers that the agreed upon salary, and what he has in hand each month to spend for necessities two different matters.

Many dioceses of the Church throughout the nation recognize these facts. Something is being done about it. For instance all the dioceses that surround the Diocese of Western North Carolina—and there are nine of them—allot a certain amount each month to each mission clergy for car operation. The significance of this in comparison with our own diocese is increased when we note also that the salary scales in every one of these surrounding dioceses is

higher than those of this diocese. An example of traveling allowance, at the Diocese of Georgia which bore upon our western counties. A mission clergyman in the Georgia diocese receives a salary of at least \$3600.00 annum, and in addition seven and a half cents per mile for car travel. On top of that, two cents more is allotted to help in the purchase of a new car when the old one has been battered down with country roads. The Diocese of Western North Carolina pays no less and not one cent is allotted by our diocese for automobile travel.

The National Town and Country Institute of the Episcopal Church in Roanridge, Missouri, recommends that all clergy be paid for travel on the basis of actual miles covered for the diocese or parish. They say that clergy should be paid four cents a mile and an additional three cents a mile for car replacement.

Our diocese has a long way to go

Open Door?

"Every Christian church today must ask itself: is our door really open to all people for whom Christ died? What steps must we take now to show our repentance for the sin of our churchmen's regard to race. Is our church's communion a foretaste of the fellowship of all God's children in the Kingdom of Christ?"—Dr. Eugene Carson Blake, President of the National Council of the Churches of Christ in the U.S.A.

Lenten Bond

We wrote in December Highland Churchman about the Advent bond of prayer through daily Evening Prayer in several of the parishes.

Now we would call your attention to the results of that activity in one parish—All Souls in Biltmore—with the suggestion that our churches consider establishment of this bond of prayer as a Lenten devotion.

At All Souls every parishoner, wherever he might be at 5:40 p.m. was asked to join his private prayer to the public prayer that was being said in the church. There was also always a congregation present at the church service itself.

An interesting aspect of the All Souls 'adventure in prayer'—if we may call it that—was the immediate overwhelming response to the call for laymen to volunteer to conduct the services. The Rector reports that they immediately had volunteers sufficient to man teams of two men for each day and to provide substitutes.

We name the laymen of All Souls Church here to express our appreciation of their pioneering spirit in beginning in this Diocese a bond of prayer which we sincerely hope will be followed in every parish and mission in the Diocese of Western North Carolina to unite all of us.

At All Souls laymen who offered daily Evening Prayer were Argyle Parsons, Harold Cory, Charles Waddell, Ridge-way Lynch, Gilson Blake, George Movius, Samuel Peyton, Donald Gerd- es, Manley Wright, E. R. Gardner, Kenneth Boynton, Donald McLean, Thomas Myer, George Swift and Dr. Russell Norburn. We commend each of these laymen.

Alan Wood, III

In 1928 the Episcopal Church took an option on the Kanuga Lake property. After operating it that summer the late Bishop Kirkman G. Finlay and other church leaders decided to buy the property. After strenuous efforts to raise the \$100,000 needed for the purchase only about half the amount was secured. Things looked dark.

Then Bishop Finlay got in touch with Mr. Alan Wood III, a devoted layman of Byrn Mawr, Pa., who came to the rescue and made the purchase possible.

A notice appears in the church press of the death of Mr. Alan Wood III on December 6 at the age of 80.

Those who are interested in Kanuga will ever be grateful to Alan Wood for enabling the church to have this great center for fellowship.

Letters To The Editor

Editor:

As one of the Rev. Norman C. Duncan's Anglo-Catholic friends—he and I are very good friends, I'm glad to say—I quote, in part, from a letter which appeared in THE CHURCH TIMES, London, several years ago:

"Our Church has one head, but two eyes—the Evangelical and the Catholic. The truest vision comes from using both at once. If either Evangelicals or Catholics say they differ fundamentally, it is because they are looking through one eye—their own—and closing the other."

Yours faithfully,

(The Rev.) Albert P. Mack
St. John's, Marion.

Women's Auxiliary News

By Jane H. Shaffer

DIOCESAN NEWS

The United Thank Offering Fall In-gathering amounted to \$3,471.07. This was reported by Mrs. Walter T. Carpenter, who has been Custodian for the past three years. Mrs. May T. New assumed responsibility for the *United Thank Offering* on January 1st; and all future reports should be sent to her.

In her December newsletter our President, Mrs. Walter T. Carpenter, reminds us that the fund to send Bishop and Mrs. Henry to the Lambeth Conference in 1958 is growing. All branches will want to have a part in this fund, and she asks that you keep it in mind when making up your budgets. The Lambeth Conference is a Conference of Bishops of the Anglican Communion, and is held every ten years in London, at Lambeth Palace, Home of the Arch-Bishop of Canterbury.

The All Saints' Day Memorial Offering, Mrs. R. L. Nahikian, chairman, amounted to \$1,188.79. This offering was sent to Boone to help build a Parish House.

The cost of our radio program, AN-OTHER CHANCE, is \$500. Each branch has been asked to contribute to this series for 1955. It is included in the diocesan budget for 1956, but the cost of last fall's series must be met by the branches. If you have not yet contributed to ANOTHER CHANCE, please send your donation to the *Treasurer*, Mrs. T. R. Nichols, 306 W. Union St., Morganton. The response to the second series has been good throughout the diocese. The third series will be released next September.

Christian Social Relations Secretary, Miss Mary E. Walters, has suggested many ways in which we, as individuals, may contribute to DEERFIELD HOME. She points out that last year we gave generously of material things for furnishing the Home. This year we have the opportunity to "give for

physical comfort and for refreshing the soul." There are persons in our diocese unable to qualify for social security who are in need of what DEERFIELD HOME can give them, but are unable to meet the financial requirements. For less than 2¢ per woman, per day, the women of our diocese can meet the need.

Miss Walters mentions sacrifice as one way of helping; that is, by *saving* out of that which we use for ourselves. Such giving changes us from self-centered persons into God-centered persons. Another way is by *earning*. Still another suggestion that Miss Walters makes is for a branch to adopt a resident of the Home instead of making a daily contribution.

Promotion Secretary, Mrs. Roger Shaffer, announces that there will soon be a new feature added to this column. As space permits, members of your diocesan Board will be presented to you so that you will have an opportunity of knowing who they are and where they are from, what their hobbies are, what they do in their respective churches, and something of their families. This idea was given to us by the diocesan magazine of Tennessee, and we feel it will make an interesting new feature in our own pages. Watch for it in the near future.

BRANCH NEWS

The response from branch promotion chairmen has been good this past month, and we thank you for your support. It is your news which makes this column of interest, so keep the news coming. Remember, the deadline is the 10th of each month.

Some changes of officers in various branches have been made:

St. John's, Haw Creek—Vice President, Mrs. E. C. Gladstone.

St. Mary's, West Jefferson—President, Mrs. Kermit Loughon.

St. Matthias, Asheville—UTO Treasurer, Miss Evelyn Miller.

Women's Auxiliary News

Incarnation, Highlands — President, Mrs. Tudor N. Hall.

Grace Church, Waynesville — President, Miss Lou Elva Eller.

Holy Cross, Tryon — President, Mrs. George Vance; Vice President, Mrs. Austin Woody; Treasurer, Mrs. William S. Capers, Jr.; Recording Secretary, Mrs. Lucius Sayre; Corresponding Secretary, Mrs. Harold Griffith.

Incarnation, Highlands Auxiliary has recently sent a check for \$75.00 to the Episcopal Mission in Sendie, Japan. This small mission was partially destroyed in the war, and is being rebuilt and enlarged. The Order of the Sisters of the Transfiguration will conduct a Day Nursery and a Teachers' Training School there. The check was sent to the Auxiliary of the Sendie Mission—a group of Episcopal women whose husbands are stationed in the area with the U. S. Army in Japan. *All Souls, Biltmore* has voted unanimously that these women of the Guild Circle contribute at least 2¢ per day to the residency fund for DEERFIELD HOME. This amount is to be turned in monthly by the women at the Circle meetings. This follows Miss Walter's suggestion as stated above.

St. John's, Marion started activities for the fall with a spaghetti supper. This is an annual event and this year was attended by over 200 persons. Another fall project, a sale of pansy plants, was conducted by the Auxiliary in November. The young people have been assisted by the Auxiliary in their many projects, which included a Corporate Communion and breakfast.

The Rev. Ralph K. Webster, chaplain of Christ School, was a recent speaker at Marion, and the Auxiliary invited as

guests the presidents of women's organizations of other churches in Marion.

Church of the Redeemer, Shelby, reports a successful Christmas Bazaar held in November which netted over \$800.00. The branch also sponsored a Christmas party for the Girls' Friendly Society, and sent a check to Thompson Orphanage in Charlotte to help buy decorations for a Christmas tree for the children.

St. James', Hendersonville reports that one Group has refurnished a Memorial Room in the Parish House; another Group has supplied altar linens for the new St. John's Church at Sylva, and also sent candy to Cherokee children at Christmas time; and the remaining three Groups have done outstanding work in supplying clothing, food, and Christmas cheer to needy local families, and contributing clothing to the Red Cross for flood sufferers.

Miss Mary E. Walters, *Christian Social Relations Secretary*, was guest speaker in November.

At the December meeting of *St. Francis', Rutherfordton*, Mrs. Roger Shaffer, *Promotion Secretary*, spoke to the Auxiliary on women of the Church.

Holy Cross, Tryon has announced a complete reorganization of its women members. The two former organizations have dissolved, and the women have formed one organization to be called officially "The Women of the Church of the Holy Cross." Officers for this unified organization have been listed in the above changes of branch officers. For their first meeting held February 1st, guest speaker was Mrs. Francis E. Field of Biltmore, who spoke on Christian Education in relation to the women of the Church. Mrs. Field is a member of the Department of Christian Education of the diocese.

Confirmations

Oct. 9 St. Matthias' Church, Asheville—Dayzelle Williams, Louise Harris, William Martin, Fred Martin.

Oct. 16 St. Paul's, Wilkesboro—Mrs. Jerry (Averill) Young, Don Cummings, Mrs. Don Cummins, Mrs. Lucille Hincke.

Oct. 23 Church of the Redeemer, Shelby—Susan St. Julien Jervey, Thomas Edward Noell, Elijah Albert Eskridge.

Oct. 30 Church of the Messiah, Murphy—Elizabeth Jane Bailey, Sarah Thompson Easley, John Edgar Van Horn.

Oct. 30 Church of the Holy Comforter, Andrews—Gerald Stanley Almond.

Oct. 30 St. Barnabas', Murphy—Mrs. Louise Gaston Colbert, Mattie Sue Jackson, Ruth Colbert (Mrs. Wm.) Powell, Jane Mildred Thomas, Jean Martha Thomas.

Nov. 6 St. Andrew's, Canton—Robert Reid Levine, Eleanor Jean Bohndahl, Eleanor Elizabeth Jacocks, Mary Chris (Mrs. Richard) Tait.

Nov. 13 St. Andrew's, Bessemer City—Janet Ayers Clemmer, Loren Chidester Lindeke.

Nov. 17 Calvary, Fletcher—Susanne Fluit, Corda Mae Maney, Gwendolyn Joan Allison, Harold Rankin Allison, William McKinley Kitchen.

Nov. 20 Trinity, Asheville—George Edgar Dawson, George Silverthorne Faurot, John Dietrick Heine, Carleton Clay Murray, Charles Stinnette, Mrs. Warden Wilson, Virginia Hulme Chapman, Mary Griffith Bushnell, Alice Morgan, Cynthia Boyd Nash, Mary Darnell Knight, Cornelia Stephens, James Eugene Gudger, Thomas Mitchell Hughes, James Lee McDonald, Vera Allene Henson, Elizabeth Anne Beveridge, Anita Humphries, John Marshall Acee, Mary Taylor Parker.

Nov. 27 All Souls, Biltmore—Junius Greene Adams III, Eleanor Hartshorn Bailey, Robert A. Bowen, Burnham Stanish Colburn, Jr., Carolina Spalding (Mrs. B. S.) Colburn, Frederic Chapuisat, Ishbel (Mrs. Frederic)

Chapuisat, Linda Lee Davis, Anne Blanche Bradley (Mrs. A. B.) Ferris, Marietta Ledford (Mrs. Alex) Diggs, Harold Daniel Finley, Virginia White (Mrs. H. D.) Finley, Elizabeth Ju Shugart (Mrs. H. M.) Frantz, Harold Melvin Frantz, Katherine Barlow Gaines, Robert Frederick Gray, Herschel Springfield Harkins, Donald Woods McLean, Jr., Charles Arthur Metcalf, Donald Clinton Moreland, William Clyde Morris Jr., Russell L. Norburn Jr., Martha Jane Posey, Robert Hamilton Steele, Evelyn Colburn (Mrs. Evelyn) Thorn.

Dec. 9 The Patterson School—Charles of Rest—Charles Crawford Woodbury, William Gerald King, Gary Wason Templeton, Robert Earl Wynn, Jack Warren Saunooke, John Lafayette Lerly, Jr.

Dec. 4 St. Mary's, Asheville—William Yancey Barkley, Robert Nathaniel Whittemore, James Hunter Mitchell, Virginia Carrington (Mrs. J. I.) Mitchell, Sydney Grace (Mrs. V.) Osteen.

Dec. 4 Grace, Waynesville—George McCollum Howey, Eugenia Boone (Mrs. James) Jeter, Thomas Allen Chaffee, Louis Lentz Chaffee.

Dec. 11 St. Gabriel's, Rutherfordton—Dorothy Patricia Miller, Carolyn Annette Lynch, Annie Deloris Stroud, Frances Flack.

Dec. 16 St. James', Black Mountain—Josephine Rose Sarti, Phyllis Ann Seiller, Eleanor Lorraine Carver, Philip Gerald Clark, Caroline Dale Aiken.

Dec. 18 Church of the Holy Cross, Tryon—Boyd Allen Correll, Theodore Sydney Averill, Anne Mae Hart, Mrs. Dorothy Drew Juniper.

Dec. 18 St. Philip's, Brevard—Spencer Macfie Morrow, Mary Ashe Morrow, Charles David Norlander, James Endicott Curwen, Augustine Washington Tucker, III, Frances Helene Kelting, Robert Strange Pearce, William Elliott Pearce, Ann Brevoort Dyer, Donald Evans McLeod, John Robert

The Bishop's Calendar

- Feb. 2, 7:30 P.M.—Highland Churchman Staff Meeting.
 Feb. 3, 7:30 A.M.—Woman's Auxiliary Executive Board, Asheville.
 Feb. 5, 11:00 A.M.—Holy Trinity Church, Spruce Pine.
 Feb. 7-9 —Meeting of Young Bishops, Natural Bridge, Va.
 Feb. 12, 9:30 A.M.—St. Luke's Church, Boone.
 11:15 A.M.—St. Mary's in-the-Hill, Blowing Rock.
 3:00 P.M.—St. Mary's, Beaver Creek.
 Feb. 13, 10:30 A.M.—Asheville Convocation, at Church of the Redeemer, Craggy, Asheville.
 Feb. 16, 8:00 P.M.—Parent-Teacher Association, Swannanoa.
 Feb. 17, 8:00 P.M.—Holy Trinity, Spruce Pine.
 Feb. 19, 8:00 A.M.—Trinity, Asheville.
 11:00 A.M.—St. Francis', Rutherfordton.
 7:30 P.M.—Church of the Transfiguration, Saluda.
 Feb. 20-24 —Lenten Services, St. Peter's Church, Charlotte.
 Feb. 24, 8:00 P.M.—Holy Trinity, Spruce Pine.
 Feb. 26, 11:00 A.M.—St. Mark's, Gastonia.
 Feb. 27-Mar. 2 —Lenten Services, Church of the Messiah, Murphy.
 Mar. 4, 11:00 A.M.—Grace Church, Asheville.
 5:00 P.M.—Asheville School.
 Mar. 5-9 —Lenten Services, Holy Trinity Church, Fayetteville.
 Mar. 11, 11:00 A.M.—Church of the Transfiguration, Bat Cave.
 Mar. 13, 7:30 P.M.—Trinity Church, Pine Bluff, Ark.
 Mar. 14, 10:00 A.M.
 to 3:00 P.M.—"Quiet Day," Christ Church, Little Rock, Ark.
 7:30 P.M.—Evening Prayer and Sermon, Christ Church, Little Rock, Ark.
 Mar. 15, 7:30 P.M.—Calvary Church, Fletcher.
 Mar. 16, 8:00 P.M.—Holy Trinity, Spruce Pine.
 Mar. 18, 7:30 A.M.—Chapel of the Cross, Chapel Hill.
 11:00 A.M.—Chapel of the Cross, Chapel Hill.
 7:00 P.M.—Chapel of the Cross, Chapel Hill.
 Mar. 21, 8:00 P.M.—Calvary Parish, Tarboro.
 Mar. 23, 8:00 P.M.—Holy Trinity, Spruce Pine.
 Mar. 25, 11:00 A.M.—St. Luke's Church, Lincolnton.
 3:00 P.M.—Church of Our Saviour, Lincolnton.
 5:00 P.M.—St. Cyprian's, Lincolnton.
 7:30 P.M.—Church of the Redeemer, Shelby.
 Mar. 26-30, 12:00 M.—Lenten Noontime Services, Imperial Theatre, Asheville
-
- Huggins, Anne (Mrs. R. S.) Pearce.
 Dec. 20 St. Agnes' Mission, Frank-
 lin—John Henry Davis, Helen Dorothy
 (Mrs. J. H.) Davis, Walter Anderson
 Steele, Dorothy May (Mrs. W. A.)
 Dec. 20 St. Cyprian's, Franklin—
- Charles Morris McDonald, Clarence Le-
 roy McDonald, Charles Harris Bryson,
 Theodore McDonald, Anna Belle Bur-
 gess.
 Dec. 24 St. Luke's, Chunn's Cove—
 Catherine Milbry Volbeda, Mrs. Janet
 MacLaren.

A

Final

Word — from the Editor

The Cover: Promise of Spring. As Lent comes in the early part of the year, it became confused with the season of Spring and gradually the word 'lent,' which originally meant Spring, was confined to its present Church use. The cover photograph, taken by Citizen-Times Photographer June Glenn, Jr., was made last February as the crocus, even through the ice of Winter, held forth a "promise of Spring." We leave it to the reader to find the moral here.

Last Year we began the year with a lead editorial entitled "A Year of Progress," in which, as editors are apt to do when not viewing with alarm, we pointed with reasonable pride to some of the spiritual and physical strides made by the Diocese of Western North Carolina during the previous year. In this issue (Page 3) we are delighted to publish some of the findings of a 10-year survey of the Diocese by Mr. Duncan, who has done a great service to all of us who are interested in extending our Lord's mission in Western North Carolina.

William M. Redwood

The Church Militant last year, in Fall, lost a faithful worker in William Morris Redwood. And yet, in the words of the Vestry and Men of Trinity Church, we are not filled with grief or sorrow, but with happiness that he who loved God truly, and served Him faithfully all his life, is with God now.

The Trinity Vestry truly said at the time of his death that he, as much as a man can, represents the Church and part of it, and when we think of the Church, we think of him.

Mr. Redwood was treasurer of the Diocese for some 30 years. He was a vestryman at Trinity for many years and had served as senior warden. He and Mrs. Redwood donated the Redwood Memorial Chapel at Trinity in memory of members of the Redwood family who have long been associated with the Church.

The Diocese will miss William Morris Redwood this year and in years to come, but we rejoice at his entrance into a larger life.

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.

Published monthly except January and May by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

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The Highland Churchman



March, 1956

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Class 10 A. M. Nursery 11 A. M.

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— SAFETY —

Triumph Or Tragedy?

By Ralph K. Webster

(Editor's Note: The following article by the Rev. Ralph K. Webster is reprinted from the Westminster School News. Father Webster is Chaplain of Christ School.)

The Crucifixion of our Blessed Lord was tragic, but Christians never lose sight of the fact that it was part of a Divine Comedy.

This may seem both surprising and asphemous. If so, even more disturbing will it be to observe that our disordered lives are part of the same Comedy. How can this be in view of the tragic circumstances of our Lord's death, tortured as He was by insanely self-conscious men lost in the dimensions of their own existence? Or again, how can we so glibly treat man's failures, reverses, and conflicts as though life were a comedy?

The meaning becomes clear when we note that in tragedies written for the stage the final curtain falls like the blade of a guillotine upon a situation which is at once unhappy, hopeless, and desperate. The emotional effect of fear and pity in tragedy at its best lifts us out of our own self-contained troubles and arouses the virtues of

sympathy and compassion. The tragic episode on Calvary produces this effort and also a feeling of shame for the sinful condition of mankind.

It is fatal, however, not to see the Christian Gospel as a comedy. Dante's DIVINE COMEDY portrays the Christian life as one which has a happy ending in spite of (or because of) the struggles which man is able by God's power to overcome. We are not to confuse comedy with farce, which is a dramatically jesting performance designed to ridicule man's torments. God does not sit back and laugh at man's predicaments. He seeks to lead us beyond them.

The Crucifixion, then, marks the climax or turning point, but it is not the end of the story. Because the curtain does not come down on this event, because of the Resurrection, the Gospel closes on a note of endless joy. We partake of this "forever after" hope by virtue of the fact that our lives are bound up in the meaning and purpose of Christ's whole life. It was our life that He lived, and He proved conclusively that life is a Divine Comedy.

This is contrary to the convictions of fatalists and existentialists who contend that human existence is empty of meaning or purpose, destined to end in a state of hopelessness. Such a view tends to make men weak, powerless to discipline themselves, and carefree about moral indiscretions.

Here is a cynical trap into which many young people fall when they get their first good look at the magnitude of life's problems. It is as though life were a kind of alarm clock which ticks away until the whole mainspring is unwound, and then it stops. Obviously irrational, this concept disregards the fact that alarm clocks (and people) were made for a purpose, and that they have to be wound up (given life) by an outside force before they can function at all.

Terrible events do occur in life, but they

make sense in the Christian scheme of destiny. With God's help we can absorb the shocks of life just as we can stand under the disciplines of the classroom and be grateful in later years for having developed stamina and courage to see another phase of life through successfully. The successes and victories give meaning to the Cross. They make life a Divine Comedy with a happy ending. Without courage and victory life is a hopeless tragedy from beginning to end.

Russell Heads Rural Workers

The Rev. W. L. Russell of the Church of the Messiah, Murphy, was elected president of the Rural Workers Fellowship of the Episcopal Diocese of Western North Carolina at a luncheon meeting last month in Asheville.

The Rev. Roland Whitmire of Shelby, the retiring president. The Rev. Robert Pollard of St. Francis Church, Cherokee, was named vice president; and Capt. Thomas Wheat of the Church Army, Burke County Missions, was re-elected secretary-treasurer.

Some Checks Lost

Some Theological Education Sunday offering checks were lost in a fire which gutted *Powhatan* Hall, the temporary quarters of the University of the South School of Theology at Sewanee, Tenn., on February 13.

Dean E. P. Dandridge of the school asks that anyone in the Diocese of Western

North Carolina who sent in an offering prior to February 13 and has not received an acknowledgement notify him of the fact.

The building, which housed 19 seminary students, was a total loss. The students lost everything except the clothes they were wearing, Dean Dandridge said.

Vestrymen Elected

Five vestrymen were elected for three-year terms at the annual parish meeting of Grace Church, Morganton. They are Dr. John S. McKee, Paul Pearson, Bruno G. Draxler, Joseph A. Benesh and Paul Crutchfield.

At the organizational meeting of the vestry Dr. P. N. DeVere was elected senior warden; R. M. Starrett, junior warden; Grayson Brothers, secretary; and H. Bigham, treasurer.

Ligon Heads Council

Dan Ligon has been named president of the Parish Council of the Church of the Ascension, Hickory.

The council is composed of heads of the organizations of the church. The group

sponsors a coffee hour following the 11 A. M. Sunday service and is beginning a couples group as well as undertaking systematic calling in the parish.

Page Named Warden

Cary L. Page has been elected senior warden of the Church of the Holy Cross, Tryon.

George S. Brannon has been elected junior warden; George C. Vance, treasurer; and William Barrow, Jr., clerk.

Women's Auxiliary News

By Jane H. Shaffer

DIOCESAN NEWS.

The mid-winter Board Meeting of the Diocesan Woman's Auxiliary was held Friday, February 3rd at Trinity Parish House, Asheville. Following the meeting, members were entertained at luncheon by Mrs. Charles Plank.

Secretary of Missions, Mrs. Mollie Arach, is preparing a series of articles on the activities of the missionary priests who have contributed so much to the growth and development of the missions in Western North Carolina.

An appeal was made by Bishop Henry to the Auxiliary to increase its donation to THE HIGHLAND CHURCHMAN by \$10.00. This was approved by the Board.

A report was made by Mrs. Walter T. Carpenter, *diocesan President*, on ANOTHER CHANCE, the radio program sponsored by the women of the Church. As of this date, only \$168.50 has been sent to the Treasurer for this program. There is a balance due of \$331.50 on the series presented last fall. All branches which have not sent in a donation, or any branches which feel they might increase their contribution are urged to do so. Send your check to: Mrs. T. R. Nichols, 306 W. Union St., Morganton, N. C., and mark it ANOTHER CHANCE. The new 1956 series has been included in the diocesan Auxiliary budget, but each branch is asked to do its share for 1955.

STRICT NEWS.

Following are the dates for the Spring District Meetings:

Fifth District—April 8th—St. Matthias', Asheville.

First District—April 12—St. Andrew's, Union.

Second District—April 13—All Souls', Charlotte.

Third District—April 19—Trinity, Bruce Pine.

Fourth District—April 20—Holy Cross, Union.

The programs will be presented by two Church Army women, Miss Daisy Kitchens and Mrs. Claude L. Pickens, Jr. The

Church Army is a Society of laity within the Episcopal Church. It provides the Church with a corps of converted and



Miss Daisy Kitchens

trained laity who share effectively in the evangelistic and missionary task of the Church at home and abroad. The present training school is in Detroit. Miss Kitchens, who will speak at the meetings of Districts One and Two, was commissioned in 1948. She has done mission work among the Ute Indian people of Utah, where, travelling on horseback she nursed the sick, buried the dead, taught school, home nursing, conducted recreational programs, and became a member of the tribe and a respected voice in Indian Community affairs.

She has also worked in a slum area of Cincinnati. As part of her City missionary work, she directed religious education and social work in Detroit.

She has recently been at St. Cyprian's Parish, Roxbury, Mass.

She is a native of Savannah, Georgia, reared and educated in Southern California.

Mrs. Pickens will speak at District Meetings Three and Four. She was born in Arabia, and spent her adolescent years in

(Continued on Page 9)

Letters To The Editor

Editor:

I agree that we still have A LONG WAY TO GO, especially in the matter of clergy stipends, but we have done more for the missionary priests than is indicated by the editorial in the February issue of The Highland Churchman.

In 1954 we were able to pay \$987.50 to a few of the priests as a travel, or car, allowance, and this was increased to \$4,850.00 in 1955, being distributed to all of the aided missions.

Also, as a result of several vacancies in the mission field and because 3 parishes made substantial overpayments of their missionary quota, we were able in 1955 to set up a "Car Replacement Fund" of \$4,500.00 as called for in the budget.

Likewise, we have commenced in 1956 giving every active clergyman in the Diocese, free of charge, an insurance policy which insures his life and provides hospitalization and surgical benefits in the event of illness. The coverage is extended to the dependents also, but is financed by the clergy as the Diocese does not have, this year, sufficient funds to carry it all.

Our minimum salary scale is far too low and the Diocese, in conjunction with the Mission Committees, should see to it that this is raised to a level at which the priests can have at least a decent living. This, however will require generous, even sacrificial, contributions from the parishes, and it is of interest to note that 26% of the parishes did not pay the *minimum* quota set for 1955.

It does not seem to be generally understood that practically the entire missionary program of the Diocese must of necessity be supported and financed by our own par-

ishes and missions. When a substantial minority neglect to carry their share, we have to be made and efforts to go forward are defeated.

V. Jordan Brown, Treasurer

(The editorial was supplied to The Highland Churchman by the Diocesan Department of Missions. We regret its error.)

Editor:

Thank you very much for the article "Growing, Holding Our Own, or Losing Ground" by the Rev. N. C. Duncan in the February issue.

That is the sort of thing I hope you can print more of; really thought-provoking articles on subjects of real relevance to the Kingdom of God and the work of Christ that the Church, His Body, must carry out to save sinners and bring them into the Kingdom.

We were discussing the possibility of your printing such articles on the rural field at the last Rural Worker's Fellowship meeting. Whether they personally write you or not, I am sure they appreciate this article also, for it is right in line with our desire for such articles, as expressed at that meeting.

Sincerely, In Christ,
Capt. Thomas G. Wheat
Sec'y Rural Worker's Fellowship

Editor:

If one wants a real Church horror, I can recommend the first nine pages of this (February) issue, hardly can find a cheery note. It is dreadful.

Unsigned

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr.

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Mrs. M. C. McLaren.....Circ. Mgr.

Kanuga Is Largest Conference Center

Kanuga is the largest Episcopal summer conference center in this country. Owned by the five Dioceses in the two States of North and South Carolina, its influence is widely felt throughout the Fourth Province and beyond. The excellence of the program and the high stature of the faculties draw lay leaders from 20 or more Dioceses every summer.

As part of the Church's Christian Education program, Kanuga offers for younger children a camping experience filled with adventure, fun, and fellowship. For teenagers, conferences, both general and specialized, offer, with a wide variety of recreational activities, an experience in Christian living. Conferences for adults at Kanuga serve as a summer school for training non-professional lay leadership in our Church. Not only are there general conferences offering basic courses in Christian education, but also specialized conferences devoted entirely to preparing interested people for specific duties.

After the close of the camps and conference periods at Kanuga, the guest period from July 23 to August 30 affords an opportunity for a vacation in the atmosphere of Christian family living.

Swimming in Kanuga Lake is under the supervision of competent life guards. Boating, tennis and softball are popular sports with the young people. Guided hikes are enjoyed by all.

There are classes in handicrafts for both young and old. There is a planned activity every evening providing wholesome fun for all; plays, pageants, parties, dances and movies are regular features.

Of special interest to the men is the excellent fishing in Kanuga Lake

For information and reservation write Willard P. Verduin, Manager, Kanuga Conferences, Hendersonville, N. C.

Girls And Boys Camps Set For June, July

Three camps for girls and boys will be held at Kanuga during June and July.

A Midget Camp for girls who have completed the fourth or fifth grade in school will be held in two sections, one June 11 to 23 and the other July 23 to August 4.

Girls who have completed the sixth or seventh grade at school will attend the Girl's Camp which will also be in two sections, June 25 to July 7 and August 6 to 18.

A Cub Camp for boys who have completed the fifth, sixth or seventh grades in school will be held July 9 to 21.

All camps begin with the evening meal on opening day and close immediately after breakfast on closing day.

The rate for these Camps is \$45.00, payable \$10 with registration and the balance the day Camp opens. This fee covers everything including materials used in the craft shop.

Enrollment is limited to 84 children in each section.

Leaders, Counselors Of Youth To Meet

Leadership and counselors training conferences will run simultaneously the week of June 11 at Kanuga.

The week will be filled with program techniques, exchange of ideas, training in the art of leadership and practical learning by doing.

There will be joint meetings as well as separate sessions for youth leaders and counselors.

Counselors and potential counselors of youth groups and officers of youth groups are eligible to attend. Youth group officers must be endorsed by rectors or priests-in-charge.

The conference fee is \$28.50.

The Keynoter will be the Rev. Harold Barrett, Rector, Church of the Good Shepherd, Lookout Mountain, Tenn.; Assistant to Canon Bryan Green in many of his American Missions.

Adult-Clergy Meet Popular At Kanuga

One of the most popular conference periods at Kanuga is the Adult-Clergy Conference. The aim and purpose during this period is the development of the Individual in Christian Living, the enrichment and deepening of the spiritual life through worship, study and recreation. There is also emphasis on the training of leaders for work in the home Parish and Mission.

The Theme of the Conference will be "The World Wide Mission of The Church." The Headline Speaker will be the Rev. Wm. B. Parsons, Jr., one of our outstanding missionaries in Japan. The Right Rev. Harry S. Kennedy, D.D., Missionary Bishop of Honolulu will serve as Chaplain.

A limited number of children between the ages of three and twelve only will be accommodated during the Adult Conference. A Children's Mission will be held during morning hours and Twilight Services.

The Rt. Rev. Richard H. Baker, Bishop Coadjutor of North Carolina will be director for the conference which will begin with supper on Sunday July 1 and close with breakfast Thursday July 12.

A special folder on this conference will be printed in April for those who are interested.

Alcoholism Conference

The conference on alcoholism at Kanuga will be open to all who are concerned with the problem of alcoholism. Wives and husbands of alcoholics and any who feel a responsibility in this field are invited. The increasingly large number of clergy who are counseling alcoholics are especially urged to attend. The aim of the conference will be to discuss sound methods of approach and all the helps that are available.

The Conference opens with supper June 8 and closes after dinner June 10. The fee is \$12.00. Clergy who must leave Saturday night will be charged in proportion.

Family Conference Is Vacation Together

The Family Conference at Kanuga is a rare opportunity for you and your family to enjoy a vacation together. In addition to a lot of fun together you will benefit Christian Education, share in Christian fellowship and unite in Christian worship. Let your vacation provide re-creation as well as recreation.

The Family Conference will be limited to about 30 families. It will be to your advantage to get your application in as early as possible. You may bring as many children as you wish. The only restriction is that mother and father both must attend the conference.

The Family Conference will open with supper, July 14 and close with breakfast July 20. Adults \$30; children 15 and under \$24. Send registration fee of \$10.00 in advance per family.

The Rev. Henry Rightor, Rector of Christ Church, Charlotte, will be director.

Counselors To Confer

The camp counselors training conference is open to boys and girls 16 and over who plan to serve as counselors in any of the Diocesan camps or at Kanuga.

The program will include not only the duties and responsibilities of camp counselors, but also techniques for leading camp activities as crafts, games, camp programs, etc.

This conference will be limited to carefully selected young people. All requests for admission should be in before May 1, preferably earlier. Wherever possible personal interviews will be arranged. Dining room scholarships will be available.

Interested young people should write for additional information and special application blank.

The conference will be held July 1 to 7 and the fee will be \$55 or \$10 plus scholarship.

Young People Meet

The Young People's Conference for girls and boys 13 to 15 inclusive opens at Kanuga with supper on June 17 and closes at breakfast June 29.

The daily schedule includes morning and evening devotions. Each conference member is required to take classes in the morning. The afternoon is devoted to sports, singing, and swimming. Each evening there is a program of recreation and fun. Recreation includes swimming and boating in Lake Kanuga, hiking, games, stunts, tennis, baseball, basketball, and other sports.

The rate for the Young People's Conference is \$50.00, payable \$10.00 with the registration and the balance the day the conference opens. Scholarships to this and Leadership Training Conference are available to worthy young people who could not otherwise come to Kanuga. These scholarships cover the conference fee, except for the \$10.00 registration fee which must be paid by everyone attending the conference. In return for the scholarship, recipients serve as waiters and waitresses in dining room. Application for scholarships must be made through your Rector before May 1.

Sewanee Conferences

Two Provincial Conferences at the University of the South this year will be held in succession so that visitors journeying to the mountain-top campus may attend both. The Provincial Laymen's Conference, headed by Chairman Frank Engelsing of Mississippi, will be held June 21-24 and will be followed immediately, June 24-30, by the Provincial Christian Education Conference, the Sewanee Summer Training School, directed for the second year by the Rev. John M. Allin of Monroe, La.

Chaplain of the training school and chairman of the board of directors will be Bishop Albert R. Stuart of Georgia. He will lead the Bible study program. Associate director in charge of church music and recreation will be the Rev. Eric Greenwood, rector of the Church of the Holy Communion, Memphis, Tennessee.

Budget-minded families are encouraged to consider bringing the entire family to these conferences as special rates are provided for small children and plans are made for their welfare while the conferences are in session. Address inquiries to Summer Conference Headquarters, Sewanee, Tenn.

Women's Auxiliary News

(Continued from Page 5)

apt where the needs of Moslem women and children for Jesus Christ made a deep impression on her. Mrs. Pickens is married to a missionary who was located in Han-yu, China. Both Canon and Mrs. Pickens are especially interested in work among Moslems. They have been associated with the Chinese Church since 1926.

ANCH NEWS

St. John's, Marion. In January Miss Evelyn Gordon, sister of Bishop Gordon of Alaska, gave an inspiring program on missionary work in India. She returned from there last spring. She gave her program dressed in native Indian costume and displayed other Indian clothes along with religious articles used in that country. Miss Gordon said that much of the financial sup-

port for her missionary-teaching work had come from contributions made by Episcopal Churches in her native North Carolina. She will return to India this spring, where she has spent more than five years.

St. James', Hendersonville voted at its January meeting to make an annual budget item for the local Council of Church Women. The project of the local organization in Hendersonville is payment of the salary of a teacher of Bible literature in the High School.

The Altar Guild has been re-organized under a new Directress appointed by the rector.

A Lenten class is being held on the book considered best of those recommended for study of the American Indian, "The Gift Is Rich."

Treasurer's Report of Payments C

ASSESSMENTS			QUOTAS	
Assigned	Paid		Assigned	Paid
\$ 393.00	\$ 393.00	<i>Asheville</i> , St. Mary's	\$ 1,932.00	\$ 1,932.00
172.00	172.00	St. Matthias	845.00	283.00
1,472.00	1,500.00	Trinity	7,227.00	8,664.00
1,046.00	1,046.00	All Soul s	5,137.00	5,254.00
200.00	200.00	Brevard, St. Phillip's	980.00	980.00
104.00	104.00	Flat Rock, St. John's	512.00	512.00
454.00	454.08	Fletcher, Calvary	2,229.00	2,229.00
787.00	787.00	Gastonia, St. Mark's	3,863.00	4,213.00
495.00	495.00	Hendersonville, St. James'	2,431.00	1,923.00
698.00	698.00	Hickory, Ascension	3,429.00	3,429.00
355.00	355.00	Lenoir, St. James'	1,743.00	1,443.00
217.00	217.00	Lincolnton, St. Luke's	1,064.00	500.00
300.00	300.00	Marion, St. John's	1,475.00	600.00
663.00	663.00	Morganton, Grace	3,254.00	3,254.00
529.00	529.00	Rutherfordton, St. Francis	2,598.00	2,663.00
244.00	244.00	Shelby, Redeemer	1,198.00	1,198.00
967.00	967.00	Tryon, Holy Cross	4,746.00	5,000.00
199.00	199.00	Waynesville, Grace	977.00	977.00
127.00	127.00	Wilkesboro, St. Paul's	622.00	622.00
30.00	30.00	Andrews, Holy Comforter	144.00	164.00
28.00	28.00	Arden, Christ School	138.00	138.00
107.00	107.00	<i>Asheville</i> , Grace	524.00	*390.00
112.00	112.00	Redeemer	548.00	151.00
48.00	48.00	St. Luke's	236.00	236.00
25.00	25.00	St. John's	120.00	120.00
158.00	158.00	St. George's	773.00	810.00
144.00	144.00	Bat Cave, Transfiguration	704.00	704.00
25.00	20.00	Beaver Creek, St. Mary's	123.00	
87.00	87.00	Bessemer City, St. Andrew's	427.00	170.00
120.00	120.00	Black Mountain, St. James'	588.00	588.00
109.00	109.00	Blowing Rock, St. Mary's	536.00	400.00
45.00	45.00	Boone, St. Luke's	222.00	240.00
25.00	25.00	Burke County, St. Paul's	115.00	200.00
25.00	25.00	Burnsville, St. Thomas'	-0-	
206.00	206.00	Canton, St. Andrew's	1,012.00	200.00
25.00	25.00	Cashiers, Good Shepherd	77.00	700.00
25.00	25.00	Cherokee, St. Francis	108.00	100.00
44.00	44.00	Edneyville, St. Paul's	214.00	110.00
100.00	100.00	<i>Franklin</i> , St. Agnes'	494.00	509.00
25.00	25.00	St. Cyprian's	38.00	400.00
100.00	100.00	Highlands, Incarnation	486.00	498.00
25.00	19.00	High Shoals, St. John's	51.00	560.00

Notes And Assessments In 1955

25.00	8.32	Kings Mountain, Trinity	-0-	45.95
25.00	25.00	Legerwood, Chapel of Rest	35.00	35.00
27.00	27.00	Lincolnton, Our Savior	134.00	54.00
25.00	25.00	St. Cyprian's	25.00	25.00
25.00	25.00	Linville, All Saints	25.00	25.00
25.00	25.00	Little Switzerland, Resurrection	-0-	-0-
25.00	25.00	Morganton, St. Mary's	112.00	94.94
25.00	25.00	St. Stephen's	80.00	25.00
100.00	100.00	Murphy, Messiah	491.00	491.00
25.00	6.25	St. Barnabas'	42.00	17.81
25.00	25.00	Penland, Good Shepherd	74.00	152.01
32.00	32.00	Rutherfordton, St. Gabriel's	159.00	100.00
96.00	96.00	Saluda, Transfiguration	470.00	385.00
44.00	44.00	Spruce Pine, Trinity	214.00	214.00
40.00	40.00	Sylva, St. John's	197.00	*71.60
25.00	25.00	Tryon, Good Shepherd	104.00	107.55
25.00	25.00	Upward, St. John's	51.00	50.00
62.00	62.00	Valle Crucis, Holy Cross	302.00	311.77
25.00		Lower Watauga, St. John's	-0-	25.65
		Convocation of Asheville	-0-	61.39
		Blackstone Missions	-0-	13.00

761.00 \$11,717.65

\$56,455.00 \$53,724.80

*Paid in full 1-20-56

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SPRUCE PINE, N.

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

APR 21 1956

April, 1956



*Proposed New Building
Of St. George's Church, West Asheville*

(See Page 5)

TRINITY CHURCH, Asheville, N. C.
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ASHEVILLE, NORTH CAROLINA

— SAFETY —

There is a lad here who has five barley loaves and
a small fish; but what are they among so many?

Feeding The Multitude

By John P. Moulton

*Editor's Note: The following article
taken from a sermon by the Rev. John
Moulton, vicar of St. Martin's Church
Moses Lake, Washington, which was
given for the Presiding Bishop's Com-
mittee on Laymen's Work.)*

The "lad" who makes such a brief
appearance in the Gospel has intrigued
any an imagination. He is called by
name, he speaks no words. He was
at a boy on an errand who saw a crowd.
And as is the custom with lads he made
himself a part of it that he might dis-
cover who or what had brought the
multitude together. After he had el-
lowed his way toward the center of the
crowd he suddenly found eyes fastened
on himself. A stranger's outstretched
hand pointed to him an anxious, almost
perate voice called "There is a lad
who has five barley loaves and two
fish . . ." And then in a tone of dis-

couragement came the stranger's ques-
tion: "But what are they among so
many?"

Then another Figure arose . . . the
lad had heard others in the crowd speak-
ing of that figure as Jesus of Nazareth.
In a quiet calm voice, quite different
from that of the anxious Andrew, the
lad heard this Jesus of Nazareth order
his disciples to "make the men sit down."
And then, hardly knowing what was
happening, he found all eyes upon
Jesus and himself. This Jesus was going
to use his bread and his fish! Something
was going to happen; he could not tell
what for a moment. And something won-
derful did happen! Jesus took his loaves
and his fishes and blessed them and
gave them to his disciples who proceed-
ed to distribute the ever-multiplying
food. The lad is never mentioned again
but of one thing we may be sure; this
was a day he never forgot.

In this Gospel narrative there are
two points which the Church would
have us understand.

The first point is that the feeding of
the multitude was the most natural
thing in the world for our Lord to do.
To feed the hungry was one of the rea-

sons that He came into the world. "I have compassion on the multitude" says Jesus in St. Mark's account of the same episode. So diverse and so deeprooted are the needs of the multitude! We need not think for a moment that our Lord thought of their needs as limited to physical hunger. That, to be sure is a tragic need in parts of our world even in these so-called advanced times. And Christian nations and people must be compassionate and ready to respond at once. But Our Lord, the Master of life, could also penetrate to the inner, spiritual hunger of the multitude. The whole man hungers spiritually as well as physically, and it is to him and multitudes like him that the Church goes to minister, in the name of Christ.

In this fact of our common humanity lies the modern, twentieth century motive of the missionary enterprise of the Church. The missionary of today seeks to bring to all men the tender, healing, redeeming ministry of Christ. That ministry may come after miles of hard driving with car and trailer, over hot, dusty desert or over ice and snow. It may come by plane piloted by the missionary. It may be found in a fresh and clean bed in a mission hospital or at a desk in a mission school.

At home the Church is confronted with unparalleled opportunities for expansion. A discovery is made, a new industry is developed and lo and behold, a new community grows up—seemingly overnight. Engineers discover that certain portions of desert lands can be reclaimed for useful purposes, if water can be brought to the land. Dams are built across mighty rivers, miles of canals and ditches are dug and again there spring up permanent communities for workers and farmers. A sleepy division point on a transcontinental railroad suddenly finds itself a booming center of food processing and shipping. A chain of U. S. military bases across the country brings to new centers not only the men but their families. These people, drawn from all corners of the country, look for their Church. They

want the Holy Communion and the prayer book services, they want the Church's teaching for their children. They are hungry for it. Their spiritual needs can be met only by the strong, vital missionary outreach of the Church.

Overseas there are other thousands looking up to be fed. From Hawaii across the Pacific to Okinawa and Formosa and beyond, modern pioneers have gone with the ministry of Christ. In every hand we hear of the opportunities for the Church in Japan. Records of heroic witness will come from behind China's bamboo curtain. *Opportunity* is the word that comes from every continent. Remember that "all the world" was the only limitation Our Lord put in His orders to His Church.

What are some of the means that we can use to see to it that the Church is manned and equipped and ready to meet the opportunities at hand? I honor to those who enlist in the missionary service of the Church. Most of us, however, can only do that indirectly. And that brings us to the second point in the Gospel. The lad did not feed the multitude, but he provided the elements necessary to Our Lord's purpose. St. Andrew was certain that the contents of the boy's basket were too absurd to consider, but Jesus used them to the full. He will do the same with your gifts given through the Church. Your gifts will help staff and equip the Church's missions. If you cannot go out to build churches and parish houses, your gifts will enable others to build them. If you cannot go out to build and man schools and hospitals, your gifts will help to do that.

During the Lenten season your attention was called to the very special gifts which our boys and girls make through the Church School Missionary Offering. In this offering the lad in the Gospel comes mightily alive. His part in the feeding of the multitude was played by hundreds of thousands of boys and girls throughout the Church as they earned and saved for their Church School Missionary Offering. In East-

These gifts will be brought to the ears of our churches to be offered to our Lord for His use in three special fields: (1) For expansion of the Church in the rapidly growing Columbia Basin area of the Missionary District of Spokane, in the State of Washington. (2) For the strengthening of the Church's educational facilities for the Indian boys and girls in the Missionary District of South Dakota. (3) To sustain in the Missionary District of Liberia, our Church's frontier post on the continent of Africa.

When the lad with his basket of five

loaves and two small fish came close to Christ, something wonderful happened! Something wonderful, far beyond our expectations will always happen when we and what we have come close to Him. When Our Lord was surrounded by the hungry multitude the Gospel record says of Him that "He knew what He would do." The compassionate Christ always knows what He will do. He constantly awaits the lad pushing and shoving his way up through the crowd, struggling all the while to keep the contents of his basket intact. It was when Christ and the lad *met* that the multitude was fed.

Folmsbee Goes To Greenville

The Rev. Grant Folmsbee began his duties as rector of the Church of the Redeemer in Greenville, S. C. on March 21.

He was formerly assistant rector of the Church of the Holy Cross in Tryon and also conducted services in Good

Shepherd in Tryon.

The Rev. Newton Middleton will serve as supply priest at Holy Cross until after Easter. Holy Cross has been without a rector since the resignation of the Rev. Charles L. McGavern in January.

Wilkesboro Rector Resigns

The Rev. Manuel A. Fowler has resigned as rector of St. Paul's Church in Wilkesboro effective April 15.

He has accepted a call to become rec-

tor of St. Thomas' Church in Croom, Md., in the Diocese of Washington.

Mr. Fowler has been rector of St. Paul's for the past three years.

Sewanee Gifts Total \$1,353

Contributions from the Diocese of Western North Carolina to the University of the South totaled \$1,353 during 1955.

Parishes contributed \$783 through "Sewanee-in-the-budget" gifts and the

Theological Education Offering was \$570, the Sewanee treasurer reports.

The 1955 contribution averages 22 cents per communicant as compared with 31 cents per communicant for the previous year.

The Cover

The cover drawing shows the exterior of the proposed new building of St. George's, West Asheville. Architects Graves and Toy of Charlotte designed the new building for a budget of about

\$50,000 which will be partially covered by a Diocesan Memorial Advancement Fund loan. Construction is planned this spring.

Women's Auxiliary News

By Jane H. Shaffer

DIOCESAN NEWS.

FROM THE PRESIDENT'S NEWS-LETTER: Mrs. Walter T. Carpenter, president of the diocesan Auxiliary, announces that the date for the Annual Meeting of the Woman's Auxiliary of the Diocese of Western North Carolina will be held at Kanuga, June 7th-8th. She asks that each member of the Auxiliary plan to attend as a "must". The cost is \$7.00 per person for the two days—this includes all meals, and a night spent at Kanuga.

Diocesan Supply Secretary, Mrs. Bly S. Jonas, announces that in addition to the missions we helped in the Fall we have been assigned the Massateen Leper Colony in Robertsport, Liberia. As the additional assignment is small, only a few branches have been asked to help with this work. We will continue to send new and used clothing to Cheyenne River Indian Mission in South Dakota. She asks that close attention be paid to the instructions on the blue assignment sheet and to give cost of supplies and mailing charges. These figures are added and sent to National Supply Headquarters in the annual report, showing how much our diocese is doing.

United Thank Offering Custodian, Mrs. May T. New, has asked that the Spring Ingathering of the U.T.O. be held sometime between March 25th and April 9th. This Offering presents an opportunity to every woman in the Church to offer a thanksgiving to God for His great gifts, so freely bestowed on us.

DISTRICT NEWS.

By the time this goes to press all the District Meetings will have been held. The Third District Meeting will be held April 19th at *Trinity*, Spruce Pine, and the Fourth at *Holy Cross*, Tryon, on April 20th. Mrs. Claude L. Pickens, Jr. is speaker for these last two meetings. The offering from the District Meetings has been designated to be sent to Hayesville, the county seat of Clay County, a county in which we have no Episcopal

Church. The group of twelve communicants in this town have recently been united to the diocese as an organized mission, and they are hoping to build a building which will house both Church and Parish House. This offering, together with individual contributions and hard work by the congregation, will start a much needed mission in this area.

BRANCH NEWS.

Members of the Auxiliary of *St. Paul's, Wilkesboro*, sponsored a supper in February, at which the Young Churchmen of *St. Paul's* were hosts. The Young Churchmen at *St. James, Lenoir*, and *Patterson School*. Jud Eddie, president, presided. The Rev. Manuel Fowler, rector of *St. Paul's*, spoke on the "Meaning of Worship". Rev. and Mrs. Boston Lackey of *Lenoir* and Captain Weise of *Patterson School* were special guests. Mrs. J. B. Carter, chairman of the Young Churchmen of *St. Paul's*.

Meetings with these young churchmen are scheduled periodically. The three groups met at *Patterson School* in January.

Many of the branches had special Lenten Study Groups which met each week during Lent.

At *St. James', Lenoir*, weekly meditations were held, lasting just one hour.

The Woman's Auxiliary of *St. Mary's, Gastonia*, served family supper to the parish each Friday evening during Lent, followed by Evening Worship conducted by the Rev. Dr. W. H. Anthony. Reports are that the Parish House was filled to capacity each Friday evening.

St. James', Hendersonville, met as a group each week to discuss the book on Indian Americans, "The Gift Is Rich". This study was in accord with the suggestion that the whole Church, adults and children alike, learn more about the Indian and his problems during the present Lenten Season.

Holy Cross, Tryon, met each Monday morning for an hour period of reading on Prayer, based on the prayer section

Women's Auxiliary News

Dr. Heuss' book "Our Christian Vocation", supplemented by quotations from other sources.

The Rev. Mark Jenkins of *Calvary Church, Fletcher*, spoke on personal experiences at the General Convention at

February general meeting of *St. James', Hendersonville*, and also showed beautiful slides of Deerfield Home, given by its former owner, Mr. Charles Benson.

Mrs. Joseph E. Bailey has been appointed by the rector of *St. James'* as our Guild Directress, and is reorganizing the system.

From *Holy Cross, Tryon*, comes the news that the women there voted a sub-

stantial sum to be sent to our *Treasurer, Mrs. R. T. Nichols*, for use at Patterson and Appalachian Schools. They have also sent a contribution to Kanuga and one to the Episcopal Radio-TV Foundation, which sponsors the radio program ANOTHER CHANCE and THE EPISCOPAL HOUR. These contributions are over and above the large budgeted amount for parish and community. By hard work and devoted service these women are sharing in the life of the Church by participating in its over-all program, not only on the parish level, but on the diocesan and national level. This is truly working for the spread of God's Kingdom.

Meet Your Diocesan Board

To start off our new feature for the women of the diocese, we have chosen the story of Miss Helen V. Stevens, Director of the Second District. Miss Stevens is finishing her term of office as Rector in June of this year. All of the women serving on the Diocesan Board

have served their local churches in many and varied capacities, but aside from their church activities their contribution of time and talent to the community and the business world have also been many. Miss Stevens is no exception.

She was born in LaCrosse, Wis., and in due time attended Carleton College, Northfield, Minn. She is a graduate of St. Barnabas Hospital, School of Nursing, Minneapolis, as well as a graduate of Columbia University in New York. Miss Stevens was in the Army Nurse Corps during World War I, and upon her retirement from the Army, served for 25 years as the Executive Director of the Visiting Nurses Association of Pittsburgh and Alleghany Co., Pa.

Far from living a life of deserved idleness after her retirement from active nursing, she has done, and is still doing all kinds of volunteer work. She is a staff aide with the Red Cross Blood Program; serves with the Refugee Shop of A.A.U.W.; and in her "spare time" does parish visiting for All Souls', Biltmore, her home parish; *plus* being Christian Social Relations chairman for All Souls'.

When not busy on community and church duties, Miss Stevens indulges her hobbies of painting (although she doesn't say what kind) and gardening.



Miss Stevens

The Layman's Bookshelf

BEHOLD THE GLORY

By Chad Walsh, Harper, 1955

This book of delightfully entertaining prose is in reality a series of religious essays which will appeal to those who understand modern prose-poetry.

It is real pleasure to come upon such insights as:

"The desert proclaims God, because it is there, and for the most part man is not.—He creates the stars and island universes with extravagant delight.

"To find Christ you do not need to leave your block.—Those who do Christ's work in His spirit if not explicitly in His name are on His side.

"Because of God's love for His creation, He came down from heaven, to an earth that is not heaven.

The author is stringly influenced by his study of Jewish mysticism (Martin Buber) and he reflects an appreciation of St. Augustine (the Trinity, p. 55) and especially the latter's *City of God*. (This book formed the basis of Catholic thought for about a thousand years.)

When one reads this book as religious prose-poetry, he will find it so entertaining that he will want to read it again.

—Gulielmus

Beyond Anxiety

By James A. Pike

Scribners, \$2.75

This is a thought provoking book. There are so many facets of thought and teaching in it and it is written with such deep reverence that no one could do justice to it with a short review.

The Very Rev. James A. Pike is dean of the Cathedral of St. John the Divine in New York City. He is a teacher, writer, lecturer and one of the famous contemporaries of the Episcopal Church. When he writes a book it is one to read.

There are ten chapters—each complete in itself. The one on "Loneliness"

being comprehensive and explanatory to the average reader. For instance, D. Pike says that, "loneliness is unrelentness." In another place he calls "loneliness is lack of deep and abiding connections with people." Again; "If we find others where they are because God meets us where we are, then we are relating ourselves to them on the deep level." But loneliness is not to be confused with aloneness—aloneness is joy. "We are meant to have something with ourselves."

The author describes four lovely experiences, "alone before the fireplace the still watches of the night," "alone in a roomette on a train with hours of interrupted travel ahead," "alone in the sun by an inaccessible mountain lake," "alone sitting in a quiet old church." Not each one lovely?

Dean Pike goes on to say that "a man can be loneliest at the moment of death" and the thought most calculated to make a man feel lonely is the thought of death. "But, that our thinking and convictions go beyond death." The relative importance of things is altered by whether life can be conceived of in the long view or the short view."

There is a chapter on the life to come that will be remembered, once read, summing up this chapter, the writer says, "It is what the whole shows about." It is for this that God created the world".

—F. Mc

NEW FORWARD TRACTS

A Rule of Life For Housewives.
The Church and Segregation.
On becoming a Christian.
Anxiety—The Cause and Cure.
Did Henry VIII Start a New Church?
What's In a Name.
When Called Upon To Suffer.



MOTHERING SUNDAY

Mothering Sunday was observed in St. Mary's Church, Asheville, with the passing of posies for children to take to their mothers. The day also is known as Freshment Sunday or Mid-Lent and used to be a day for children away from home to visit their mothers. Shown receiving posies from the rector, the Rev. Eric Veal, are John Armistead, Woody Farmer, Christopher Snyder III and Mike Santos (returning to his pew). Photo by J. Hart Snyder.

Graduate School Given \$5,000

Three gifts of \$5,000 each will provide new stimulus for the Graduate School of Theology at the University of the South.

The summer graduate school, only a domestic venture of its kind in the Episcopal Church, allows a parish priest to earn a master's degree in sacred theology utilizing his vacation for three or four summers.

The Graduate School of Theology

was founded at Sewanee in 1937 by the Rev. Royden Keith Yerkes. It has numbered among its faculty some of the greatest scholars in the Anglican faith. Present director is the nationally known Rev. Dr. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, Berkeley, Calif.

Dates for this summer's session are July 25 through August 29.

12 Stations To Carry Episcopal Hour



Bishop Pardue



Bishop Penick

Twelve radio stations in the Diocese of Western North Carolina will carry the 11th annual 10-week Episcopal Hour series beginning on April 15.

The Rt. Rev. Austin Pardue, bishop of Pittsburgh, and the Rt. Rev. Edwin A. Penick, bishop of North Carolina, will be preachers for the series.

The Episcopal Hour is the only continuing radio program presented by the Church on a national level. The program is broadcast over 300 radio stations from coast to coast as well as to four overseas missionary districts and around the world on the full Armed Forces Network.

Bishop Pardue's subjects will be April 15: "Be Strong in the Lord"; April 22: "The Single Eye"; April 29: "Life After Death"; May 6: "Short Circuits to Power"; May 13: "Who Will Lead Us";

May 20: "Be Sure to Pray for Yourself"; May 27: "What to Pray For"; and June 3: "The Faith That Works".

Bishop Penick's subjects will be June 10: "Neutrality Is Not Enough" and June 17: "Love Is Essential".

The following stations will carry programs on Sundays at the times indicated:

Asheville, WWNC, at Noon; Brevard, WATA, at 7:30 a.m.; Canton, WWIT, at 5:30 p.m.; Canton, WWIT, at 9 a.m.; Clingman's Peak, WMIT, at 8 a.m.; Forest City, WBBO, at 6:30 p.m.; Gastonia, WGNC, at 8:30 a.m.; Hendersonville, WHKP, at 7:15 p.m.; Lenoir, WLON, at 6 p.m.; Morganton, WMNC, at 9:30 a.m.; North Wilkesboro, WKBC, at 2:30 p.m.; and Waynesville, WHCC, at 1:30 p.m.

The Bishop's Calendar

- il 1 11:00 A.M.—St. George's Church, West Asheville.
 il 6-7 Diocesan Young People's Convention, Grace Memorial.
 il 8 11:00 A.M.—St. Matthias' Church, Asheville.
 il 10 10:30 A.M.—Executive Council, Bishop's Office.
 8:00 P.M.—Woman's Auxiliary of Diocese of N. C., Charlotte.
 3:00 P.M.—Mission Workshop, Calvary Church, Fletcher.
 il 12 Woman's Auxiliary District Meeting, St. Andrews, Canton.
 il 13 Woman's Auxiliary District Meeting, All Souls', Biltmore.
 il 15 11:00 A.M.—Christ School, Arden.
 5:00 P.M.—Children's Lenten Offering Presentation, Calvary Church.
 il 17 10:30 A.M.—Appalachian School Board Meeting, Penland, N. C.
 il 18 8:00 P.M.—Auxiliary of the Diocese of Tennessee, Chattanooga.
 il 19 Woman's Auxiliary District Meeting, Trinity Church, Spruce Pine.
 Woman's Auxiliary District Meeting, Tryon.
 il 20 11:00 A.M.—Church of the Good Shepherd, Penland.
 6:00 P.M.—St. Barnabas', Murphy.
 7:30 P.M.—Church of the Messiah, Murphy.
 il 26 12:00 M.—Valle Crucis Board Meeting, Boone.
 7:30 P.M.—Patterson School, Lenoir.
 il 28 Diocesan Young People's Officers, Calvary Church, Fletcher.
 il 29 11:00 A.M.—Church of the Holy Cross, Valle Crucis.
 3:00 P.M.—St. Anthony's Mission, Dutch Creek.
 7:30 P.M.—St. John's, Watauga County.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

MAY 14 1956

May, 1956



St. Phillip's Church, Brevard

Site of 34th Annual Convention

See Pages 3, 4 and 5

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The Highland Churchman

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Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr. Mrs. M. C. McLaren.....Circ. Mgr.

Published ten times a year by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

The 34th Annual Convention

The 34th annual Convention of the Diocese of Western North Carolina will be held at May 9 and 10 in St. Philip's Church in Brevard.

This will be the first time the convention has been held in St. Philip's since 1913 when the 17th annual convention of the Missionary District of Asheville was held in Brevard.

Our new missions will send delegates to the convention for the first time. They are the Church of the Good Shepherd in Asheville, Trinity Church in Kings Mountain, St. Andrew's Church in Mt. Airy and Church of the Epiphany in Newton.

A total of 49 missions will send a delegate each and 19 parishes will send three delegates each. In addition, 34 active clergymen and 14 retired clergymen are eligible to vote as well as the layman, the treasurer and the chancellor.

The Bishop of Kentucky, the Rt. Rev. Gresham Marmion of Louisville, will be the convention guest speaker. He will preach at a service of Evening Prayer at the close of the first day's activities.

The Department of Finance will present Executive Council approved budgets for 1957 of \$81,319.30—\$67,496 for the general church and mission fund and \$13,823.30 for the diocesan expense fund.

The increase of some \$5,000 in the budgets is due mainly to an increase in mission clergy salaries—from \$2,800 to \$3,000 a year for single men and from \$3,000 to \$3,600 for married men.

St. James' Church, Black Mountain, is expected to apply for parish status. The church's application is now in the hands of the committee on new parishes composed of the Rev. Charles R. Allen of Gastonia, chairman, Edward L. Kemper of Shelby and Robert Twitty of Marion.

Admission of St. James' as a new parish will be the first since Church of the Redeemer in Shelby was admitted in 1953.

Other convention activities will include the election of six lay and six clerical delegates to the Provincial Synod to be held in All Souls Church in Miami Beach, Fla., October 2 and 3.

Delegates will also elect a secretary, a treasurer and a historiographer. The Rev. James M. Hindle is now secretary,

V. Jordan Brown is treasurer and the Rev. James B. Sill is historiographer.

In other elections, a trustee of the diocese will be elected as well as two clerical and two lay members of the executive council for three-year terms. One clerical member will be elected to the council to fill a two-year term created by the resignation of the Rev. Charles L. McGavern.

Also to be elected for three-year terms are:

Three Patterson School board members, three Appalachian School board members, two trustees of St. Mary's School, a trustee of the University of the South, three Valle Crucis School board members and three Deerfield Home directors. One director will be elected to a two-year term on the Deerfield board to fill a vacancy. Four clerical and four lay members of the standing committee of the diocese will also be elected.

THIRTY-FOURTH ANNUAL CONVENTION
Of The
DIOCESE OF WESTERN NORTH CAROLINA
ST. PHILIP'S CHURCH

Brevard

Wednesday and Thursday, May 9-10, 1956

FIRST DAY, WEDNESDAY, MAY 9

- 10:00 a. m.—Registration of delegates
10:30 a. m.—Holy Communion
11:15 a. m.—Organization of Convention
Annual Address of the Bishop of the Diocese
Appointment of Committees
Reports of Officers
1:00 p. m.—Luncheon in the Parish House
2:00 p. m.—Convention called to order
Reports of Officers, Departments, Committees
Nominations of those to be elected by ballots;
Elections to be held second day
Resolutions and Miscellaneous Business
6:00 p. m.—Buffet Supper—Gaither's Cafe
8:00 p. m.—Evening Prayer and Sermon
Rt. Rev. G. Gresham Marmion, D.D.
Bishop of Kentucky

SECOND DAY, THURSDAY, MAY 10

- 7:30 a. m.—Holy Communion
9:30 a. m.—Morning Prayer
9:45 a. m.—Convention called to order
Supplementary report of committee on credentials
Adoption of Budget
Elections
Appointments of Committees
Report of Special Committees of this Convention
Report of Committee on Constitution and Canons
Report of Tellers on Result of elections
Report of Committee on Unfinished Business
12:30 p. m.—Adjournment
12:45 p. m.—Sandwiches and Coffee in the Parish House

Our Cover

The present St. Philip's Church in Brevard, site of the 1956 Diocesan Convention, was built following a fire after the Midnight Christmas Eve service in 1925.

The fire destroyed the older wooden structure which was the meeting place for the 17th annual convention of the Missionary District of Asheville in 1913. The corner stone for the first building was laid August 7, 1883. The building was consecrated on October 20, 1891.

Beginnings In 1907

St. James' Church in Black Mountain, whose application for parish status will be voted on at the 34th annual convention of the Diocese in Brevard May 9-10, had its beginnings in 1907 when the Rev. A. DeRossett Mears of St. John's Church in Marion visited Black Mountain and held services in homes and later in the Methodist Church.

The church building was begun in 1911, completed the following year and consecrated by Bishop Horner on September 23, 1917.

The Rev. James B. Sill conducted the first Communion service in the building on July 25, 1912.

A total of 101 communicants were listed in the 1955 Journal.

The Rev. W. Scott Root is the present priest-in-charge.

Services were held in Brevard as early as 1873 in the Methodist Chapel by Dr. Hillhouse Buel of the Ravenscroft Mission which was under jurisdiction of the Diocese of North Carolina prior to the establishment of the Missionary District of Asheville in 1895.

The first service in the present building of Norman architecture was at a meeting of the Convocation of Asheville on February 15, 1927. The church was consecrated by Bishop Gribbin on May 7, 1939.

Bishop Of Kentucky

The Rt. Rev. G. Gresham Marmon, Bishop of Kentucky, who will be guest speaker at the convention, was consecrated in 1954.

A native of Texas, he attended the University of Texas and received his B.D. degree from Virginia Seminary in 1933. He received two honorary D.D. degrees in 1954—one from Virginia and the other from the University of the South.

He was rector of the Church of the Incarnation in Dallas, Tex., when elected Bishop of Kentucky. He was a member of the national Council from 1948 to 1954 and served as a deputy to the General Conventions of 1943 and 1952.

He will preach at an 8 p.m. service of Evening Prayer at the close of the first day of the convention.

A Convention Prayer

O Christ, we confess that it is easier to praise thee than it is to serve thee. It is easier to extol Christian virtues than it is to live them; but we want to be honest and sincere. Probe the depth of

our being. Remove the sham and hypocrisy. Give us a devotion to thee that says what it means and means what it says so that our words and our deeds may become one. In thy name we pray. Amen.

Dr. Fishburne Accepts Call To Tryon

The Reverend Charles Cochran Fishburne, Jr., has accepted a call to become rector of the Church of the Holy Cross, Tryon, N. C. He assumed his duties there on May 1st. He is a native Carolinian, having been born in Sumter, S. C. and receiving his education in the city schools of Columbia. Dr. Fishburne, a Phi Beta Kappa, graduated from the University of South Carolina in 1925, and received his M.A. degree in 1926 from the same university. He was an instructor at the University of South Carolina before entering Virginia Theological Seminary in 1928. While at the Seminary he was president of the Student Body.

The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of the Diocese of Upper



Dr. Fishburne

South Carolina ordained Dr. Fishburne to the diaconate and priesthood in 1931, and he was assigned to St. John's, Winnsboro, St. Mark's, Chester, and St. Peter's Mission, Great Falls, S. C.

He taught at the Kanuga Conferences for the ten years before World War II.

During the war he served as a Chaplain in the United States Naval Reserve for nearly three years, and had 18 months duty in the Mediterranean area.

In 1935 the Rev. Dr. Fishburne was called to be rector at Christ Church, Martinsville, Va., and has been there until the present time. In that same year he married Miss Eirene Mayers of Barbados, British West Indies. They have two children, Charles Cochran III, age 12, and Eirene Drayton, age 9.

Dr. Fishburne has been very active in community affairs in Martinsville. He is a past president of Kiwanis, a 32nd degree Mason, and in 1947 received Martinsville "First Citizen" award. One of his most notable contributions to the community has been the organization of Evangelical Convocations, sponsored by the Laymen's League of Christ Church, in cooperation with all the Churches in Martinsville. Many well known church leaders have taken part in these symposiums.

In the Diocese of Southwestern Virginia, the Rev. Dr. Fishburne has served several times on the Executive Board of the Diocese, as a member of the Staling Committee, and as a member of various commissions. He is a diocesan member of the Board of Trustees of the Protestant Episcopal Seminary in Alexandria, Virginia.

In 1951 he was awarded the honorary degree of Doctor of Divinity from Washington and Lee University, and in 1952 received the honorary Doctorate in Humane Letters degree from Roanoke College.

Tryon Youth Elected

Bruce Wheeler of the Church of the Holy Cross in Tryon was elected president of the Young Churchmen of the Diocese at the annual meeting of the group on April 6 and 7.

He is vice-president of his local young people's group in Tryon and serves as an acolyte.

Priests' Fellowship Meets At St. Mary's

The Priests' Fellowship of the Diocese of Western North Carolina met on Thursday of Easter Week at St. Mary's, Asheville.

This organization, which was founded in 1935, is composed of priests of our Diocese who meet twice each year in intertide and the Octave of All Saints for worship and study together. Papers and discussions of common problems are presented at the meetings which are held at different Churches each year and in tradition at Christ School in All

Saints.

A paper on Christian Social Relations was read at the St. Mary's meeting by the Rev. Grant Folmsbee to an attendance of 16 clergy of the Diocese.

Lunch was served by the ladies of St. Mary's, after which a discussion was held by the Fellowship. Father Folmsbee told us something of his work at the Church of the Redeemer in Greenville, S. C.

The Fellowship will meet again on November 8th at Christ School, Arden.

Second Missions Workshop Held

The Department of Missions conducted its second missions workshop at Calvary Church, Fletcher, on Tuesday, April 10, beginning at three o'clock. The Rev. Grant Folmsbee of Greenville (formerly of Holy Cross, Tryon) conducted the workshop. Miss Jean Webster of Trinity Church, Asheville, conducted the conference on the small church school. Mr. Richard Washburn of Bat Cave led the conference on laymen's work. The mission clergy discussed the above topics under the leadership of the Rev. H. Roger Sherman of Canton.

Then followed supper and various announcements.

The delegates then saw a good film on Christian social relations as conducted by a mission in a large city.

Reports from the three conferences then followed. One resolution, that the Department of Missions take steps to have envelopes printed to help enlarge the Bishop's Discretionary Fund, was made, seconded and passed.

The group then adjourned with prayers and benediction by the Rev. A. Rufus Morgan of Franklin.

Bishop's Son Aids Miss Lucy

An Episcopal chaplain to students at the University of Alabama aided Augustine J. Lucy, first Negro admitted to the university, to escape a mob of demonstrators who surrounded the building where she was attending class.

The Rev. R. Emmet Gribbin, Jr., son of the Rt. Rev. Robert E. Gribbin, Rector of the Bishop of Western North Carolina, helped devise and execute a plan that enabled Miss Lucy to evade the

angry crowd. While he and a reporter escorted a cloaked figure (Miss Lucy's attorney) to a car, thus diverting the crowd's attention, Miss Lucy was quietly slipped out through a back door of the building into another car and driven safely off. A day earlier, Mr. Gribbin had been struck by an egg and cursed when he tried to address a slightly smaller and less unruly crowd gathered outside Miss Lucy's classroom.

Woman's Auxiliary News

By Jane H. Shaffer

DIOCESAN NEWS

The Annual Meeting of the Woman's Auxiliary of the Diocese of Western North Carolina will be held at Kanuga, June 7-8. It is the twenty-third annual meeting. Registration will start at 10:30 A.M. June 7th. There will be an Executive Board Meeting at 11:00 A.M. Luncheon will be served at 12:30 P.M. for those arriving early. Registration will continue until 2 P.M. at which time the meeting will be called to order to hear the keynote address delivered by the Rt. Rev. M. George Henry, Bishop of the Diocese. A business session will follow, and at 4:30 P.M. a social hour is planned, to be held in the lobby. Dinner will be served at 6:30 P.M. The guest speaker for the first evening will be Miss Jocelyn Gordon, sister of Bishop Gordon of Alaska. She will give us a "Message from India". She returned last spring from India after five years in the mission field there, and will return to India in July. Much of the financial support for her missionary-teaching work comes from contributions made by Episcopal Churches in her native North Carolina.

The program for Friday, June 8th, starts with a celebration of the Holy Communion, followed by breakfast at 8:30 A.M. The business session will continue at 9:30 A.M. Mrs. B. Duvall Chambers, president of the Woman's Auxiliary of the Fourth Province will speak on the women's work in the Church. Following her talk, a report of the diocesan-supported schools will be read. After the new officers have been installed, the meeting will adjourn. Luncheon will be served at 1 P.M. for anyone wanting to stay. The cost for the full time is \$7.00 per person. Send your reservations to Mrs. Walter T. Carpenter, Box 470, Lenoir, or to Mr. Willard P. Verduin, Kanuga Conferences, Hendersonville.

Secretary of Missions, Mrs. Mollie Arneach, has asked each Branch to have

a group reading of a biographical sketch of the Rev. James B. Sill, who has been written by Miss Mary E. Walters. This is a continuation of the "Know Your Diocese" program. Aside from still being active in his service to the Church, and being historiographer of the Diocese, Father Sill has just written a book, "Historical Sketches, Diocese of Western North Carolina", which covers the ground of our Church life in the western part of the State from its earliest days up to 1925. The sketches of each mission and parish are brief but very interesting. Copies of this book may be purchased directly from Father Sill at address Rt. 1, Tryon, N. C. A paperback edition is \$2.50 per copy and cloth bound edition, \$3.50. Mrs. Arneach suggests that an interesting and informative program may be worked out by each Branch, using the book, and Miss Walters' article.

DISTRICT NEWS

As we go to press, the spring District Meeting of District Five has been held at St. Matthias, Asheville on April 8. A sample Branch meeting was held, and reports from officers given. The members of *St. Cyprian's, Franklin* presented a skit entitled "The Revolution of Faith". The offering amounted to \$41.00 and will be given to the new mission just started at Hayesville. As reported in last month's *HIGHLAND CHURCHMAN* the offering from all District meetings this spring will be given to the aid of this new mission. It is situated between Murphy and Franklin on the Georgia border, and has 12 communicants.

BRANCH NEWS

St. James', Hendersonville has joined in a parish publicity project which is using a series of paragraphs on the Episcopal Church prepared by the Episcopal men of Iowa. The Groups are each paying the cost of one weekly printing. The series has met with good response.

St. Francis Group is giving altar lights to Epiphany Mission in Sherwood, Tenn.

Woman's Auxiliary News

The Lenten class prepared a scrapbook on the Indian American during their study of "The Gift Is Rich", and will exhibit it at Kanuga.

Church of the Redeemer, Shelby reports that during Lent they had a service of the Holy Communion each Tuesday morning, followed by a study group led by the Rector, the Rev. Roland Whitmire. Supper was served each Wednesday night during Lent, with a total attendance of 269.

This Branch has recently purchased a movie projector with some of the money made on bazaars and sales.

Newly elected officers for 1956-57 at *St. Mark's, Gastonia* are: President, Mrs. P. L. Freeman; Vice-President, Mrs. Walter Carroll, Jr.; 2nd Vice-President, Mrs. J. C. Williamson, Jr.; Secretary, Mrs. John Williams, Jr.; Treasurer, Mrs. W. P. Moore.

(Continued on Page 15)

Know Your Diocesan Board

We have two Board members to present this month, as both of them are retiring in June along with Miss Stevens, whom we presented last month.

Mrs. R. H. Reese, chairman of the Nominating Committee, was a member of the Methodist Church until she was 27 years old. After she married and moved to Asheville from her native Franklin, she was confirmed at St. Ann's, Haw Creek by Bishop Gribbin. She has recently been attending All Souls' in Biltmore.



Mrs. Reese

Mrs. Reese has been very active in all phases of church work, teaching Church School, singing in the choir, advising the young people, holding all available offices in the Auxiliary.

She is the mother of three children, and has two grandchildren, children of her elder daughter. She "supposes" music is her best loved hobby—"fiddling, I'm sure it would be called now"—as she says. Mrs. Reese also enjoys reading, dancing, fishing—and has a deep interest in politics, working in all the elections held in her precinct.

Mrs. William J. Wallis is retiring as Director of District One in June. She and her husband own and operate a gladiolus farm in Brevard. And one of her chief hobbies is gardening, which sounds like a busman's holiday. She also does water color painting as a hobby.

Mrs. Wallis has three boys now grown by a former marriage. She married Mr. Wallis in 1944. Before her marriage to him she worked as an interior decorator, and also did personnel work.

She has been a member of Trinity, Asheville, St. Peter's, Charlotte, and is now a communicant at St. Philip's Brevard. She has served as President of the Woman's Auxiliary, and President of the Altar Guild, as well as serving on numerous other committees.

The Layman's Bookshelf

God's Country
By E. M. Conger
Seabury Press

This book is two stories; book one is *God's Country*, book two is *God's Mighty Acts*. Combined, the book is official material for Christian Education, authorized by General Convention. It is curriculum material for the fourth grade of Sunday school.

The first book—*God's Country* is to be read by the child. The second book—*God's Mighty Acts* is to be read to the parent. The book, in its entirety is excellent material for the small parish library.

God's Country is a beautifully imaginative story about the early Christians in ancient Rome. The story takes the form of the adventures of a contemporary American boy, named Jeremy Brown, transplanted to Rome and his experiences with the early Christians and his especial experiences with the Roman children who are Christians.

F. McL.

When God was Man
By J. B. Phillips

The object of this little book of sixty-two pages is to destroy the illusion that the principles of Jesus are not adequate for today. To many people, the teachings of Christ are sentimental and not suited to the complexity of modern living. (It would be more accurate to say that the complexity of modern living is not often suited to the teachings of Jesus!) In this book, Phillips attempts to show that the moral demands of Jesus are just as real today as they have ever been.

This is a book which will appeal to business men. It is direct and to the point.

—Gulielmus

Lord of All Life
By A. Ian Burnett

The first two sections of this interpretation of Christ are unsurpassed in their development. Christ is presented as the center of all that's good and beautiful in human life. These sections are truly inspiring reading.

The third section is negative and inferior to the preceding divisions, though well worth reading.

The last section deals with the Resurrection and its dynamic and triumphant consequences in the life of the Church. Christianity drew its first vitality from the proclamation: "He is Risen." To the Risen Christ is still the life of those who believe in Him.

The general theme of this book may be grasped from the following quotation:

"Multitudes today are worshipping a picture of Jesus in a frame called 'History.' They are looking back . . . (but) He whom prophets foretold and angels proclaim is still 'Emmanuel—God with us' reconciling the world unto Himself" (p. 11)

While beautiful, this book is not sentimental but appeals to the realistically-minded person. For example:

"... open eyes are not always comfortable things to possess. It is much more comfortable to go through life seeing only what we want to see. But Christ will have none of His followers do that" (p. 54)

—Gulielmus

Episcopal Young Churchmen's Notebook, the newest tool for youth leaders and young people themselves is a loose-leaf notebook with eight sections: How to Use, Worship, Faith, Witness, Citizenship, Outreach, Fellowship, and Recreation.

Confirmations

Jan. 1—St. Stephen's, Morganton —
Bernadette Holloway, Alice Cornelia
Cheaux, Andra Sue Owens.

Feb. 7—St. Paul's, Wilkesboro —
Boyce Presnell.

Feb. 12—St. Luke's, Boone—George
David Eddleman.

Feb. 12—St. Mary's of-the-Hills,
Fowling Rock—William McKinney Ful-
ton.

Feb. 12—St. Mary's, Beaver Creek,
West Jefferson—Roscoe Raleigh Griggs,
Earl Alton Ray, Ritz Clyde Ray.

Feb. 14—Grace Church, Waynesville
Walter Peter Baermann.

Feb. 19—St. Francis', Rutherfordton
James Ray Bradley, Wallace Robert
Leon, Mrs. Amy Doncourt Hazeltine,
Mrs. Elizabeth Cooper O'Connor, Rob-
ert Edward O'Connor.

Feb. 19—Church of the Good Shep-
herd, Tryon—James Bryan, Rachel
Merson (Mrs. William), Boyce Jason
Hoker, Sr., Carrie Bryan Mills (Mrs.
V.).

Feb. 26—Church of the Good Shep-
herd, Tryon—Marion Vassar Mills.

Feb. 26—St. Mark's, Gastonia—
Charles Robison Allen, Wilmot Gatling
Mey, Ann Randolph Blandford, Susan
Thers Findlay, Frances Lane Findlay,
David Maxwell Ford, Anne Louise Free-
man, James Edward Freeman, Denia
Elizabeth Lamb, Harriet Ketchin Low-
ry, Mary Avery Lowry, Hazel Ewbank
Mason, John Cephas Quickel, Jr., Ellen
Rame Rodgers, Mary Leslie Cordes,
Charles Lindberg Runyon, Charles Verl
odge, Mary Louise Wall Dodge (Mrs.
V.), Jimmie Tempie Mangum (Mrs.
W.), Jane Marie Emmett, Jean Char-
les Wharmby.

March 2—Church of the Messiah,
Murphy—Gwinda Lou Cole.

March 4—Grace Memorial, Asheville
—Earl Wayne Drake, Sr., Alma G.
Maines (Mrs. E. W.) Drake, Earl
Wayne Drake, Jr., Joseph Donald Wil-
liams, Mary Milford Griffiths.

March 11—Church of the Transfigur-
ation, Bat Cave—John Robert Price,
Carl William Freeman, Richard Wash-
burn, Jr., Gerald Wayne Warren, Susan
Bullock Gale, Martha Anderson Gale,
Barbara Ann Slack, Mary Sue Warren,
James Michael Pryor, John Paul Wil-
son, Willie Paul Pryor, Plenny Jay
Freeman, Helen Elaine Burch, Belle
Linda Nix, Anne Moore Wilson.

March 25—St. Luke's, Lincolnton—
Lois Mildred Jones, Alice Karen John-
son, Flaydewith Quinn, Katherine Alex-
ander Robinson.

March 25—Church of Our Saviour,
Woodside, Lincolnton — Kathryn Ann
Green, Richard Alton Lloyd, Harry
Luther Lloyd, Ruby Ann Travis, Prue
Ellen Travis.

March 25—St. Cyprian's, Lincolnton
—James Philip Brooks, Ronald Tyrone
Holloway.

March 28—St. James', Lenoir—Has-
sell Stuart Hart, Wray Clair Kelsey,
Lois Turner Kelsey (Mrs. W. C.), Eve-
lyn Menzies Hartshorn (Mrs. E. S., Jr.),
Mary Triplett Hamby (Mrs. H. B.).

Christian education assumes that
man's purpose in life is to strive for the
Kingdom of God on earth, a responsible
society of free people in which "men live
and deal among themselves with justice,
kindness, and truth, and in which man
stands forever with the starlight on his
shoulder."—*The Rt. Rev. Frank A. Ju-
han, Retired Bishop of Florida.*



SPEAKER

Mrs. Shubael Beasley of Memphis, Tenn., will teach a course at the Adult-Clergy Conference which will open Sunday, July 1 and close Thursday, July 12 at Kanuga. Mrs. Beasley's course will be on "The Woman's Auxiliary and World Mission of the Church." She is a member of the Auxiliary Executive Board and serves on the National Council.

Bread Alone

The supreme difficulty we confront is that, by and large, men everywhere have lost their hold upon what may be described in the broadest terms as the life of the Spirit. We have proved in our tragic failures the truth of the Master's words "Men cannot live by bread alone," for in attempting to live by bread alone we have brought starvation and chaos.—*The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church.*

Historiographer Reports On Book

I am glad to report that the sale of my book, "Historical Sketches," has been successful. This is due chiefly to the interest taken in its sale by all the parishes and missions, of which Mary's, Asheville, Trinity, Asheville, James', Hendersonville, Holy Cross, Tryon, St. Luke's, Asheville, The Redeemer, Asheville, St. Andrew's, Canton, and Christ School, Arden, deserve mention. 330 Books have been distributed, all but a few of these in the diocese. In some of those in the diocese no report has as yet been received as to a sale. Books have been sent for review to the Church papers.

Books have been for sale at the Asheville and Biltmore and Tryon book stores, as also at Morehouse-Gorham Store in New York. Not having had experience in book publication, the publication of the book on my part was something of a venture, which I could not have accomplished without the invaluable assistance of Rev. W. Melvin May at our office at the Church of The Redeemer, Asheville. The books are in stock there. Also the support received thru the sponsors for the book has been invaluable. Due to them and to the sale thus far all bills at the printer have been paid, \$500.00 refunded on sponsor's account, and office expenses met; and there is \$160.00 on hand in the Treasurer's Account.

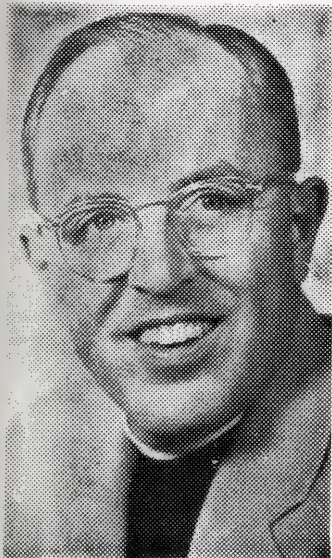
The purpose of writing the book was for the edification of our people in the knowledge of local Church history. And I wish that some of our parishes and missions not having reported at all, or in a small way, as to a sale of the book would help toward its distribution.

I wish to commend the good review given thru The Asheville Citizen, The Tryon Bulletin, the Highland Churchman, The Living Church, and the Western North Carolina Historical Association.

James B. Sil

Parish Life Conference Held

Leaders from eight Western North Carolina Episcopal Churches met the weekend of April 27-29 at Cataloochee Church in Haywood County for an evaluation of the work and life of the church.



Mr. Smith

The Rev. Richard U. Smith of New York City, associate secretary of the Episcopal National Council's department of Christian education, led the weekend parish life conference. The Cataloochee conference was sponsored by the leadership training commission of the department of Christian education of the Diocese of Western North Carolina.

The aim of the conference was to create within the parish and mission a group of people concerned for the receptive mission of the Church," Mrs. Francis E. Field of Asheville, chairman of the commission, said.

Mr. Smith came to his present post from the Missionary District of Honolulu last July. While in Hawaii he served the department of Christian education

and on the board of directors of the missionary district.

Leaders from Grace Church in Waynesville, St. Andrew's Church in Canton, Church of the Incarnation in Highlands, St. Agnes' in Franklin, St. Francis in Cherokee, St. John's in Sylva, Church of the Messiah and Church of the Holy Comforter in Andrews participated.

The Rev. James Y. Perry, rector of the Waynesville Church, was host for the meeting.

Day Of Crisis

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The Bishop's Calendar

- May 2 12:00 M.—Patterson School Board Meeting.
May 6 11:00 A.M.—St. James' Church, Hendersonville.
May 7 6:30 P.M.—Woman's Auxiliary, Grace Church, Morganton.
May 9-10 Diocesan Convention, Brevard.
May 13 9:00 A.M.—Mission at Newton, N. C.
11:00 A.M.—Church of the Ascension, Hickory.
7:30 P.M.—St. Andrew's Mt. Holly.
May 20 11:00 A.M.—Grace Church, Morganton.
May 23 6:00 P.M.—St. Francis' League, Rutherfordton.
May 27 11:00 A.M.—St. Philip's Church, Brevard.

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AUXILIARY NEWS

(Continued from Page 9)

Holy Cross, Tryon had the privilege of hearing Mrs. R. L. Haden of Hendersonville speak on Kanuga at its April meeting. Mrs. Haden is a member of the Kanuga Board, and has spent many summers since her childhood at Kanuga. Her talk inspired many plans for attendance at one or more conferences there this summer.

New officers elected to serve in the coming year will be printed just as soon as the names are received by the Provision Secretary, Mrs. Roger Shaffer, Box 343, Tryon.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

July, ^{July}19~~36~~⁶⁹ 1950



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Published ten times a year by the Department of Promotion of the Diocese of Western North Carolina. Entered as second-class matter April 19, 1943 at the Post Office at Asheville, N. C., under the Act of March 3, 1879. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

The Patterson School

George F. Wiese
Superintendent

As one looking in on the Patterson School over twenty years ago, I wondered just what it was. Patterson School—what makes it click? How does it attract students? Who is interested in it? Where does it get its support? These and other questions naturally arose on seeing a large operation nestled between a hills overlooking a beautiful valley. I understood that it was a Church School, owned by the Diocese of Western North Carolina, but supported by one in particular. Its friends were scattered over the forty-eight states and, too, were few and far between. Yet, a handful of faithful local Episcopalians felt a responsibility and contributed freely. The National Church also gave it some financial help as a missionary project doing a job worthy of assistance. Small endowments, income from the sale of farm products, and a few hundred dollars for students' board and tuition added to its support. It was woefully lacking in material things and its needs were many. Yet, there was something fine, wholesome, beautiful and inspiring which impressed me. Though silver and gold were

absent, other less tangible values were being freely given. The spirit of Patterson was quickly seen and felt. Faith, understanding, and confidence were portrayed in the lives of faculty and students. There was something unique, impressive and challenging here which caught my imagination. The rich heritage from the Patterson family and relatives and bits of historical lore about their neighbors in the valley left their atmosphere. Here, where Christian statesmen of noble character had lived and established a way of life which gave their community its name of "Happy Valley", I saw the opportunity to serve youth and develop Christian leaders. God has endowed Happy Valley with scenic beauty that is unsurpassed. We could wish for no finer setting for the work which was being done. I accepted the challenge to continue the development of Patterson School as a way of life as well as an institution of learning.

I am thankful for the privilege God has given me to serve Him as superintendent of Patterson School for the past twenty years. Though I realized but dimly at the beginning the importance of molding young lives and the scope of the task of building up and operating a private school, I did know that God had called me to this work. I was sure that where He guides, He would provide. Up-

on these convictions, we ventured forth, praying and working, working and praying.

It has taken a long time to reach the top of the hill. I am sure you will join with me in thanking God for the four members of our faculty who have been with me eighteen and twenty years respectively. Their faithful, consecrated service and advice has meant much to me. During these years we have built a strong school spirit, established a sound scholastic standard and built an unquestionable reputation. Our graduates have gone out and made good. They have established a name for themselves in various colleges and universities. Those who have entered important fields of business are becoming leaders. They are distinguished by Christian character and reflect the ideals Mr. and Mrs. Patterson desired to see upheld in the school which they founded.

The Church in its effort to lead each boy into a personal relationship with God occupies the center of our lives. The application of the principles of our Christian faith to everyday living is implicit in all our activities. It is a natural part of us, just as natural as breathing, but not to be treated lightly or carelessly. It is the part of us that has made Patterson School a success. That is what you see in the beautiful campus, substantial buildings, live program of study, worship, work and play, and the manly young men of the student body.

The school provides a complete course of study from the seventh grade through high school. It is fully accredited by the North Carolina State Department of Public Instruction and the curriculum offers all courses required for college entrance. Classes are small which enables the faculty to work closely with each boy and to give the individual attention and help which is necessary for each one to develop to his full capacity.

Athletics are given an important place at Patterson School because they play an important part in the life of every normal boy. The small student body gives each student an equal oppor-

tunity to enter his favorite sport. We may choose football, basketball, baseball, or all three in season. The School has an excellent playing field and a new gymnasium is exceptionally fine. We are even more proud of the fact that outsiders attending our games invariably remark upon the fine spirit of sportsmanship displayed by our boys. Against the odds of superior numbers in opposing schools, the basketball team this year won not only the Caldwell County Tournament Championship Trophy but also the coveted Best Sportsmanship Trophy for the season.

Each student does his share of work through our self-help plan. Boys receiving scholarship aid do additional work in the afternoon of each school week to help reimburse the school in some part for the scholarship given him. Each year over \$12,000 is raised for scholarship aid. This aid has helped many students receive an education under proper auspices which otherwise would not have been possible. It has also helped many to gain a sense of security and responsibility.

Our buildings are not elaborate but are attractive, well-kept, and have the appearance of permanency. Each year we carry in our budget an item for Repairs and Improvements on the buildings of from \$4,000 to \$6,000. Our equipment is excellent and is kept so. This year our Diocese through the Advancement Fund loaned us \$8,000 and gave us a grant of \$1,500. These funds enabled us to enlarge the dining room, modernize the kitchen with new equipment, purchase a deep freezer 12 feet long, 11 feet wide, and 7 feet high, build a new cesspool and filter bed, connect all buildings to a single sewer disposal unit. Friends have made possible the completion of a 2½ acre tract below the gymnasium which will be enjoyed in increasing measure for swimming, fishing and boating. A gravel path connects the campus with the campus on the other side.

Our chapel also continues to develop through donations given as memor-

friends or relatives. The chancel has been furnished and is complete except for a tile floor which will be laid when funds are sufficient.

The gymnasium has never been completed with brick veneer which is a project we hope to be able to undertake in the near future. It will cost about \$100.

Due to our growth, it is necessary to expand our dormitory space. This year's enrollment of 70 boys occupied nearly all available space. We cannot operate economically with this number. To provide for expansion, plans are now being drawn for a new dormitory for 36 younger boys, an apartment for a superintendent, a classroom, guest room, and a recreation room. This building will be located in front of the gymnasium on the left side of the circle, with one of the finest views on the campus. We

trust that you will help us to make it a reality.

A rectory and homes for faculty members are being seriously considered. We have done without them as long as possible but the time has come when we cannot hold our present faculty members, nor can we secure married masters. We have tried to secure an unmarried chaplain but failed, and have no living quarters to offer a married one.

Every improvement made will contribute toward security, stability, and strength of character of the boys who are the reason for our being. I feel it is a real privilege and honor to be a part of your school, giving the best I have in my small way. I pray that you, too, may feel proud that your interest, prayers, and financial assistance are helping to make Patterson School a joy to youth and a credit to your Church.



Aerial View Of Patterson School

Patterson School Is 47 Years Old

The Patterson School opened in the fall of 1909 and has just completed its forty-seventh year of operation as a school for boys. It began with the vision of Mr. Samuel Legerwood Patterson and his wife, who opened their home, Palmyra, in beautiful and historical Happy Valley to the children of their community, thus establishing in their own dining room the little school which became the forerunner of the school which proudly bears their name. The home and lands, which had been famous for generations for hospitality, peace and happiness, sterling character of the master and mistress, and day-by-day Christian living, were bequeathed to the Episcopal Church for a school for boys.

The Rev. Malcolm S. Taylor became the first headmaster. Associated with him as teacher and assistant was the Rev. Alfred S. Lawrence and several others. From the beginning, each day began and ended with prayer, and study, work and play were each given their proper place in the lives of the boys. After three years both Mr. Taylor and Mr. Lawrence resigned to give their whole time to the work of the ministry, and the Rev. Hugh A. Dobbin was called

by the trustees.

During his administration Mr. Dobbin constructed the brick buildings, concrete dam, power plant, dairy barn and other physical assets. He developed the farm and made it the means of helping many a boy to help himself by working on it to pay his school expenses. Many are the testimonies heard at alumni meetings today from boys who look back upon the home, lasting friends, Christian guidance, and education they found in Happy Valley in those years. After twenty-four years of service, Mr. Dobbin resigned in 1936, when George F. Wiese was appointed the third headmaster of Patterson School.

Visitors to the campus are well acquainted with the improvements and additions to the physical plant in recent years. Improvements in curriculum and academic standards for a college preparatory school have kept pace with them. The religious life of the school has continued to be the basis of all attitudes and activities. Today the school is "bursting at the seams" and stands on the threshold of new and larger service to a greater number of boys as soon as facilities are provided.

Tester Goes To Spruce Pine, Burnsville

At the 128th Commencement of Kenyon College, Gambier, Ohio, last month, Welch K. Tester of Valle Crucis was awarded the degree of Bachelor of Divinity. Tester has been a student at Bexley Hall, the Episcopal divinity school of the college. Bexley Hall graduated nine other men at this same ceremony and the undergraduate depart-

ment at Kenyon awarded the A. B. degree to 82 men.

Tester, whose father is Duke T. Tester, did the work for his B. S. degree at the University of Tennessee and Appalachian State Teachers College.

He has been assigned to Trinity, Spruce Pine, and St. Thomas, Burnsville.

Silver Tea

The annual Silver Tea sponsored by the Woman's Auxiliary of the Church of the Incarnation, Highlands, will be

held at the home of Colonel and Mrs. J. H. Howe on July 19 from 4 to 6 p.m.



Service In Chapel At Patterson

What They Say About Patterson School

from Alumni:

"The study habits I acquired at Patterson are a lifesaver to me here at the University."

"I loved the woods around the school, the mountains, river, sports, and the friends I made while I was there. Sure, I'll admit I learned a lot in school, but the understanding help I received there will always be worth even more to me."

from Parents:

"We are grateful for what the school has done for G. He has changed from an unhappy, bewildered boy to a well-adjusted, happy, normal person."

"There is a definite improvement in his scholastic work, but I am just as proud of his increased self-reliance and other accomplishments."

from The Valedictorian Of The Class Of 1956:

"I wish to thank the faculty for their personal help in the classroom; to thank 'Cap' Wiese for his understanding, patience, and guidance; and to thank the people who have unselfishly given to the scholarship fund, for without them many of us wouldn't have been able to take advantage of attending Patterson. I am sure that I can speak for the rest of my classmates when I say that we look back on our years at Patterson with the utmost of gratitude, happiness, and pride."

Woman's Auxiliary News

By Jane H. Shaffer

The thirty-fourth Annual Meeting of the Woman's Auxiliary of the Diocese of Western North Carolina was held at Kanuga June 7th and 8th. The keynote address was delivered by Bishop Henry. His address was followed by a business session. Reports of the District Directors were read. Dr. Rufus Morgan gave a most interesting talk on Southwest missions, and the diocesan school reports were read. A social hour followed in the lobby of Kanuga's main building, where friends renewed acquaintance, and new members and delegates were welcomed.

Miss Jocelyn Gordon gave a very interesting talk, "A Message from India," at the evening session. Miss Gordon has been back in this country for some months, and expects to return to India in the summer.

The Rev. William L. Russell of the Church of the Messiah, Murphy, conducted the Preparation Service Thursday night, prior to the celebration of the Holy Communion Friday morning.

The President of the Woman's Auxiliary of the Fourth Province, Mrs. Duval Chambers of Columbia, South Carolina, spoke on women's work in the Church at the session on June 8th. Following Mrs. Chambers' talk, reports of the diocesan committees were read.

A budget for the year 1957 amounting to \$4,960.00 was adopted.

The following members were elected as delegates to the Synod to be held in Miami in October: Mesdames H. Roger Sherman, Bly Jonas, R. L. Nahikian, Walter T. Carpenter, and T. R. Nichols. Alternates are: Mesdames R. M. Hudgins, Blanche Lyles, Mollie Arneach, Claude Henson, and Miss Helen Stevens.

The slate of officers presented by the Nominating Committee, Mrs. Henry Laurens, chairman was: Treasurer, Mrs. T. R. Nichols; District Director I, Mrs. Hugh Nease; District Director II, Mrs. Claude Henson; Nominating Com-

mittee member (1), Mrs. Donnell V. Noppen. These women were elected unanimously at the business meeting June 8th. Mrs. Edgar S. Holland was elected Secretary of Christian Social Relations.

After the installation of officers, the President, Mrs. Walter T. Carpenter, adjourned the thirty-fourth Annual Meeting.

DIOCESAN NEWS

Mrs. Roger Sherman, *Christian Education Secretary*, asks that the branch pay special attention to the themes, the mission studies in planning the programs for next year. The themes to be used are on Southeast Asia and the Mission Field, U.S.A., "one of the neediest in the world!" Books related to the subjects are now available from the Scribner Press or 281 Fourth Ave., New York, or may be ordered direct from the Friendship Press. The national magazine *Episcopal Churchnews* will also feature articles on these themes in cooperation with the Woman's Auxiliary.

The United Offering Spring Ingathering, Mrs. May T. New, Custodian, reports the amount of the offering as \$364.77 from 45 branches. This is approximately \$250.00 more than the Fall Ingathering.

Devotions Chairman, Miss Pearl Harris, calls attention to a new book "Prayer for Missions to Lepers" which may be obtained free from American Leprosy Missions, Inc., 156 Fifth Ave., New York City 10. She also asks that each branch use the "Prayer for Peace" which may be found in the Year Book at each meeting. She points out that at this time we need to pray for the Christian leaders of the world that they may have the wisdom to conduct international affairs, and for the non-Christian leaders that God's Spirit may move their hearts to avoid war.

A Retreat for the Woman's Auxiliary will be held at Sky Valley Camp. Mrs. James Y. Perry's, Sr., will lead the Camp the latter part of August. To

Woman's Auxiliary News

August 27-29.

Miss Harris has suggested a list of books that we might study and use in devotionals: "Ten Saints", "Knock and Answer", "The Door in the Wall", "Man's Word and God's Action", and also the article in the Readers' Digest about the landing of Billy Graham's "Radio Air".

Secretary of Promotion, Mrs. Roger Offer, asks that you do not send news from this time on. Because of the assurance of a full-time job and family ties, she has found it necessary to resign as Secretary of Promotion for the auxiliary. Her successor will be announced by Mrs. Carpenter as soon as possible, and all branches will be notified where to send the news for THE OREGON CHURCHMAN.

DISTRICT NEWS

The amount of the offerings at the August District Meetings came to \$1,051. This will be used to help the mission situated between Murphy and Franklin in Clay County.

BRANCH NEWS

St. James', Hendersonville. The women have collected large quantities of clothing, household goods, and kitchen supplies for the "Share Our Surplus" program. The project was inspired by the talks of Mr. and Mrs. James Y. Berry, Sr., and sponsored by the Advent group of *St. James' Branch*. The shipment was taken to Asheville for the regional collection of Church World Service.

This branch had the pleasure of entertaining the Diocesan Treasurer, Mrs. Nichols of Morganton at luncheon for the last monthly meeting, May 14th. Members plan to attend the Annual Meeting at Kanuga instead of holding the regular June meeting. Three members of *Calvary Church, Fletcher* were also come guests at lunch.

New officers installed at *St. James'* May 13th are: President, Mrs. C. J. Pe; Vice President, Mrs. C. L. Watts;

Treasurer, Mrs. J. W. Greene; Christian Education, Mrs. J. C. Todt; Christian Social Relations, Mrs. D. I. C. King. All other officers are hold-overs.

Church of the Redeemer, Shelby, has elected the following officers for next year: President, Mrs. Charles P. Franklin; Vice President, Mrs. William P. Gheen; Secretary, Mrs. John H. Rankin, Jr.; Treasurer, Mrs. Richard Ferchaud.

The officers of *Calvary, Fletcher* were installed on Sunday, April 29th at the regular morning service. The new officers are: President, Mrs. Hillis Cunniff; Vice President, Mrs. Arthur Dixon; Secretary, Mrs. Francis Black; Treasurer, Mrs. Roger Morrow; U.T.O. Custodian, Mrs. John E. Schley. The two officers appointed for Devotionals are St. Anne's, Mrs. Edgar S. Holland; St. Hilda's, Mrs. Walter Shuford. These members usually alternate in leading the Devotionals.

St. Andrews', Canton has elected the following officers: President, Mrs. Neil Veto; Vice President, Miss Victoria Bell; Treasurer, Mrs. Glenn Simmons; Secretary, Mrs. Gunnar Bohndahl; U.T.O. Custodian, Mrs. B. J. Sledge.

Church Music Institute

The Department of Christian Education will sponsor a one-day Church Music Institute again this year at Kanuga.

William G. Robertson will conduct the Institute for the Diocese on Wednesday, July 18. The sessions will begin at 11 a.m. in the Chapel.

Each delegate is asked to pay a fee of fifty cents to cover costs of the Institute.

Bring your picnic lunch or notify Mr. Willard P. Verduin that you plan to have lunch at Kanuga on that day.

The Institute is open to all church members interested in improving the worship services in their parish or mission, especially organists and choir directors.

Convention Approves \$82,325 Budget; Elects New Diocesan Committeemen

An over-all budget of \$82,325 was approved by the delegates attending the annual convention of the Diocese of Western North Carolina in St. Philip's Church in Brevard on May 9 and 10.

The budget includes \$68,531 for general church purposes, and \$13,823 for the diocesan expense fund.

A resolution was adopted which in effect termed separation of people on basis of race contrary to the principals of Christianity.

The following members were named to the diocesan standing committee: The Rev. Roger Sherman of Canton; the Rev. G. Mark Jenkins of Fletcher; and the Rev. Howard Hickey and the Rev. John W. Tuton of Asheville; Lucius Sayre of Tryon, David Felmet of Waynesville, Edwin S. Hartshorn of Asheville, and Fred V. Douth of Canton.

C. E. Timson of Asheville was named a trustee for the diocese; and Pierce Cassidy of Shelby, the Rev. Floyd Finch of Bessemer City, George Lawrence of Tryon, the Rev. Rhett Y. Winters, Jr. of Valle Crucis, and the Rev. James Y. Perry, Jr., Waynesville, ex-

ecutive council;

Delegates to the provincial synod: Mr. Finch, the Rev. James Hindle, Mt. Holly, the Rev. Rufus Morgan, Franklin, Mr. Jenkins, Mr. Hickey, the Rev. Frank McKenzie of Brevard, William Tyndall of Cherokee, William B. this of Gastonia, Felmet, A. B. Stor of Morganton, Mrs. B. H. Sumner, Rutherfordton, and William Verdum, Kanuga.

New board members are: Patterson School—the Rev. Charles Fishburn, Tryon; the Rev. Charles R. Allen, Gastonia, and J. R. Todd, Lenoir.

New trustees of St. Mary's College, Raleigh—The Rev. Robert Campbell, Hickory, and Mrs. John W. Tuton, Asheville.

New trustees of University of the South—Felmet; new directors, Appalachian School—Mr. Hickey, James McCoy, North Wilkesboro and Dr. Koepf, Baker, Highlands.

New board members, Deerfield House, Asheville—Miss Mary Walters, Blount Mountain, Mr. Tuton, Mr. Jenkins and H. M. Corey.



More than 1,800 Episcopal Church highway signs have appeared throughout the United States, Hawaii, Puerto Rico and Alaska since first introduced in January 1951. They promise a parish welcome to the traveler or newcomer.

The Layman's Bookshelf

Christian's Secret of a Happy Life
Hannah Whitall Smith

A devotional classic which was first dated in 1870 and lately reprinted, this book has a decided "horse and buggy" atmosphere. It is written in an far less complex than our own, and apparently by a lady who was protected from the crude facts of human existence. At any rate, she was most idealistic in her faith and must have been a most winsome personality, judging from her writing.

The theme of the whole book is: "Have Faith." She describes faith as follows: "Sight is not faith, and hearing is not faith, neither is feeling faith; believing when we can neither see, nor feel, is faith; and everywhere the Bible tells us our salvation is to be in faith."

If you have a shelf for devotional classics, this book should be upon it—after reading it, of course.

—Gulielmus

in Christianity
J. B. Phillips

All of Phillips' works are well worthy of attention because of his unusual ability to make the message of Christianity seem relevant to the complexity of modern living.

This book is comprised of nine essays, originally for radio broadcasting, but equally as good in printed form.

The two chapters which appealed most to this reader were the seventh, on the Holy Spirit, and the last, which describes the Gospel of St. Mark as "the true portrait of Jesus."

All of Phillips' works are of highest worth and this is a good one to begin with. Others have been reviewed in this column previously.

—Gulielmus

Create and Make New
Austin Pardue—Harper—\$1.50

This remarkable devotional book is completely different as to type and content. Its deep sincerity is felt with a compelling force. It is a clearly written book and the suggestions made by the writer are so direct as to inspire confidence in the reader.

There is nothing vague about this book and it has a quality of reverence which is very beautiful.

The chapter called, "A Vision of the Person You Could Be," is two pages packed with a credo which is practical and helpful to the average person. "Create and make—new and contrite hearts."

The writer also says that "most Protestant churches claim that they believe in 'the communion of saints' when they recite the Creed, but we have rarely been taught to put this affirmation to practical use. We ought to ask the saints to help us keep the thoughts of our hearts in a positive state. 'We do not pray to the saints as though they were other gods, but talk to them as unseen Christian friends.'"

Bishop Pardue is the author of five books and was consecrated Bishop of the Diocese of Pittsburgh in 1944. He is one of the two speakers on the Episcopal Hour and is a member of the Chaplains' Advisory Board for the U. S. Air Force.

—F. McL.

New Forward Tracts

What is the Bible?

Revelation—Its Meaning

Studies in the Acts of the Apostles

The Church and the Holy Eucharist

A Litany for Teachers

Why Go To Church?

Confirmations

April 1—St. George's, West Asheville: Lucinda Carol Pace, William Frederick Hudson, Marie Robinson Hudson (Mrs. W. F.), Beverly Jean Sproul Dorney (Mrs. H. J.), Margaret Jean Mann, Charla Gene Patton, Mellie Hanks Hickey.

April 8—St. Paul's, Wilkesboro: Gertrude Presnell, Clay Osborne, Mary Osborne, Jerry Young.

April 8—St. Matthias', Asheville: Lela Murphy, Lee Otis Freeman, Franklin Freeman.

April 15—Christ School, Arden: Walter Tomas Rowland, William Sinkler Manning, Mike McGrego Ogilvie, Samuel Eltinge Elmore, Henry Aldrich Hall, George Sage Horner, Larrimore Smith Williams, James Lewis Martin.

April 22—Church of the Good Shepherd, Penland: Charles Horace Conley. St. Barnabas', Murphy: Matthew Cright. Church of the Messiah, Murphy: Joseph Walter Bailey, Lauriston Hardin, David Hilton, Rena Marie Moody.

April 26—The Patterson School, Lenoir: Donald Michael Currey, Ronald Richard Pflug, John Gale Richards.

April 29—Church of the Holy Cross, Valle Crucis: Bessie Beatrice Harrell, Elizabeth Ann Campbell, James Henry Campbell, Jack Rahe, Carolyn Mitchell, Howard Harrell.

May 6—St. James', Hendersonville: Ronald Kenneth Ardron, Linda Clark Bailey, Frances Elizabeth Barber, Donald Barber, Joan Elizabeth Barber, David Richard Betz, Lewis Campbell Boyd, Theodore Earl Campbell, Hamilton LaFayette Campbell, Madeline Blanch Campbell, Maureen Tavy Jordan, Lennox Hubbard Lindsay, Linda Dianne Kimsey.

May 6—St. John's, Marion: Mary Innis Twitty, Mack Carter Jay, Frank Collis Glenn, Samuel Lester Rowe.

May 13—Church of the Epiphany, Newton: Edward Beverly Turner; Larry Wayne Stewart, Karalee Lynn Turner, Irene Carol Zirkle, Patsy Ward

Alexander.

May 13—Church of the Ascension, Hickory: Tera Ann Johnson, Willdene B. Johnson, Frances Lee Petre, Charlene Clontz Williams, Camille Warren Hutton.

May 18—Grace Church, Waynesville: David Campbell Ling, Brice Elliot Lytle, Otis Ray Lugar, Martha Evelyn Lugar.

May 20—Grace Church, Morganton: George Charles Simmons, III, Patricia Louise Wacaster ("Pattie"), Ed Hoyle Wacaster (Mrs. J. R.), James Roy Wacaster, Ann Butler Walters (Mrs. Thomas); Jewell Elizabeth Staley; Nancy Sue Franklin, James Moore Starrett.

May 20—St. Andrew's, Mount Holly: Lyle Earl Bolding, David Blair Fry, Gail Ellen Johnson, Elbert Johnson, Mary Beatrice Johnson (Mrs. Elbert Johnson), Elbert Jerald Johnson, Ronald Leslie Johnson, Dennis Wayne Johnson, Reuben Leonard Kendall, Elly Friede Kendall (Mrs. R. L.), Peter Reuben Kendall, Oneta Blanche Rankin.

May 27—St. Philip's Church, Brevard: Susan June Leete.

May 27—Calvary Church, Fletcher: Peggy Ann Baldwin, William Levi Wilson.

May 29—Asheville School, Asheville: Alan Moore, David Carrick Hill.

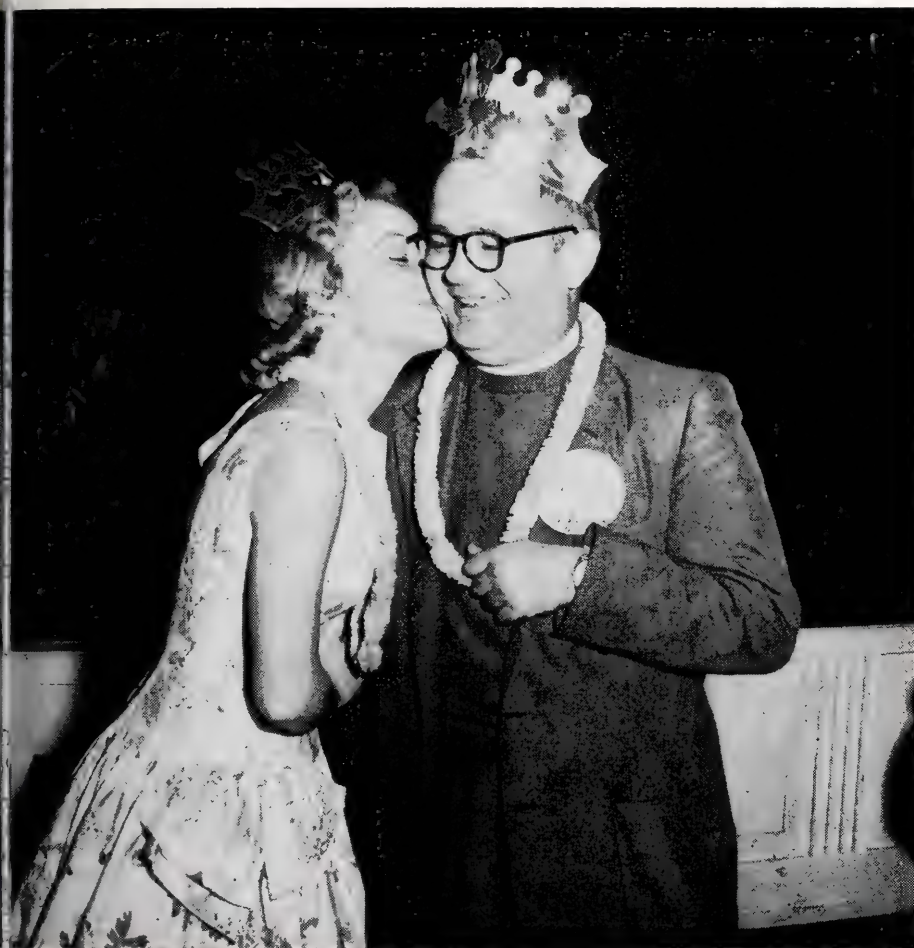
Asheville Native Named To Union Seminary Post

Dr. Charles Roy Stinnette, Jr., native of Asheville, has been appointed associate professor of pastoral theology and associate director of the program in the relations of psychiatry and religion at Union Theological Seminary, New York. He will begin his new duties there in September.

Dr. Stinnette served as a chaplain in the United States Army for three years. Since his return from service he has served as rector of a number of churches and in 1953 was installed as canon of Washington Cathedral.

The Bishop's Calendar

- 7 6 12:00 M.—Kanuga Board Meeting.
- 7 8 11:00 A.M.—Church of the Good Shepherd, Cashiers.
- 7 10-12 Town & Country Church Institute Reunion, Valle
Crucis.
- 7 15 11:00 A.M.—Church of the Resurrection, Little Switzerland,
6:00 P.M.—Penland School of Handicrafts, Penland.
- 7 16-31 Vacation



It's Not All work

Miss Faye Arnold, "Miss North Carolina of 1956", kisses Bishop Henry at silver reunion of the class of 1931 at the Commencement exercises at the University of North Carolina at Chapel Hill. Bishop Henry is a classmate of Miss Arnold's father, B. D. Arnold of Raleigh. Miss North Carolina and the Bishop wear crowns, in recognition of the 25th anniversary of the class of '31. (UNC Photo Tom Camp)

Sixth Sewanee Church Music Meet

Designed primarily for organists, choirmasters, choristers, and clergy of the Episcopal Church in the South, the Sewanee Summer Conference on Church Music will hold its sixth conference at DuBose Conference Center, Monteagle, Tennessee, from July 10 to July 19.

Daily courses will include such subjects as principals of the Church's liturgical worship, the hymnal, chanting, service music, service playing, rehearsal

techniques, the sung Litany, the cho evensong, morning prayer, and the Holy Communion.

Adolph Steuterman, Calvary Church, Memphis, Tennessee, is again chairman of arrangements; Thomas Alexander, St. Paul's, Chattanooga, Tennessee, registrar and bursar; and Richard White, St. John's Church, 322 South Greer Avenue, Memphis, Tennessee, secretary.

Bishop Makes Two Firsts

On Sunday, May 13, Bishop Henry made his first official visitation to the Church of the Epiphany at Newton. This congregation is meeting in the chapel of a funeral parlor. The mission was started under the leadership of the Rev. Robert B. Campbell and the vestry of the Church of the Ascension in Hickory. At the time of the Bishop's visitation there were 45 persons present. There were five persons for confirmation.

On Sunday, May 20, the Bishop made his first visitation to St. Andrew's

Church, Mount Holly, N. C. The Rev. James M. Hindle became the first resident minister of this congregation February 1. Since that time, the congregation has been meeting for worship in the Lions Club building. On Sunday, May 20, the first services were held in the new rectory, being built by members of the congregation. There were 55 persons present for the first visitation of the Bishop and 12 persons were presented for confirmation.

Pension Fund Assets

The assets of the Church Pension Fund have now reached \$69,143,000, reported at the annual meeting of Trustees by the president, Rt. Rev. Benjamin M. Washburn, D.D., Bishop of Newark. This compares with \$40,600 ten years ago.



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SPRUCE PINE, N.

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

August, 1956
SEP 18 1956

Committee Of A Thousand

At our Diocesan Convention in May, the problem of further funds for grants to young missions was considered.

The laymen of the Diocese, at their recent meeting in Kanuga, undertook to contact as many people within the Diocese as possible who would be willing to give ten dollars a year when called upon. In every parish and mission there is a Key Man. This Key Man, within the next month, is going to try to secure as many persons as possible who will be willing to accept this responsibility to give ten dollars a year.

As your Bishop, I cannot emphasize too strongly the need within our Diocese for grant funds. The initial expense of providing rectories, churches, or parish houses for new missions must be borne by the Diocese, and not by a small handful of interested Churchmen. I urge every communicant to consider most seriously this opportunity to further the work of our Church in new areas.

M. George Henry

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Published monthly, except January and June,
by the Department of Promotion of the Diocese
of Western North Carolina at Asheville, N. C.
Second class mail privileges authorized at Asheville,
N. C. 5c per copy; 50c a year, \$1.00 a
year mailed outside the Diocese.

Porter L. Crisp.....Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

Archdeacon

as

Anniversary

Archdeacon James Thomas Kennedy observed the 41st anniversary of his ordination to the priesthood on July 15 with a celebration of the Holy Communion in St. Matthias' Church, Asheville.

The Archdeacon, who celebrated his birthday on August 25, came to Asheville in 1911 to take charge of St. Matthias' Church and was ordained a priest in 1915.

He is a native of Columbia, S. C., and has been active in Negro mission work in Western North Carolina since 187. He came to North Carolina in answer to an advertisement in a Connecticut church paper and obtained a position as teacher in a Negro mission school in Franklin.

While there he began to study theology and was ordained a deacon in Franklin in 1898 by Bishop Theodore B. Lyman of the Episcopal Diocese of North Carolina, there being no Western North Carolina Diocese at that time.

Archdeacon Kennedy served at St. Matthias for 10 years during which time the church grew from a mission to a parish. He was made an archbishop in 1921 and put in charge of Negro missions in the diocese.

In 1936 he technically retired, but continued working among the Negro churches until 1950 when he underwent an operation. It took him two years to recover, but he now is active again and often assists at services. He is a member of the vestry of St. Matthias and has been treasurer of the church for four years.

On June 18 Archdeacon and Mrs. Kennedy had another anniversary, they celebrated the 66th anniversary of their wedding, and on Sept. 18 Archdeacon Kennedy will celebrate the 66th anniversary of his ordination as a deacon.

Since his early teaching days Archdeacon Kennedy has been interested in carpentry and wood carving, and has built a number of baptismal fonts and altars for Episcopal and Roman Catholic churches.

Just for the love of the work he carries it on from his home on Hillside Street in Asheville and recently made an altar and processional cross for St. Barnabas Mission at Murphy and is planning work on a credence table for the same church.

Assessments and Apportionments

<i>Assessment Assigned</i>	<i>Received 6-30-56</i>		<i>Apportionment Assigned</i>	<i>Received Through 6-30-56</i>
450.00	217.50	Asheville, St. Mary's	1,980.00	892.4
217.00	—0—	Asheville, St. Matthias	880.00	122.2
1,668.00	834.00	Asheville, Trinity	7,470.00	4,349.9
1,167.00	490.40	Biltmore, All Souls	5,200.00	2,187.5
178.00	—0—	Black Mountain, St. James'	720.00	—0—
243.00	—0—	Brevard, St. Philip's	1,080.00	—0—
119.00	—0—	Flat Rock, St. John's	530.00	—0—
521.00	260.52	Fletcher, Calvary	2,310.00	1,564.9
908.00	453.96	Gastonia, St. Mark's	4,010.00	2,004.9
595.00	250.00	Hendersonville, St. James'	2,640.00	875.0
702.00	180.00	Hickory, Ascension	3,210.00	820.0
403.00	201.54	Lenoir, St. James'	1,790.00	607.0
263.00	131.52	Lincolnton, St. Luke's	1,100.00	250.0
273.00	273.00	Marion, St. John's	1,200.00	327.0
753.00	753.00	Morganton, Grace	3,340.00	1,391.6
561.00	140.25	Rutherfordton, St. Francis	2,480.00	620.0
300.00	160.00	Shelby, Redeemer	1,310.00	642.2
1,236.00	618.00	Tryon, Holy Cross	5,470.00	2,735.0
234.00	117.00	Waynesville, Grace	1,040.00	521.0
184.00	138.00	Wilkesboro, St. Paul's	750.00	525.0
\$10,975.00	\$5,218.69	PARISH TOTALS	\$48,510.00	\$20,435.7

MISSIONS

32.00	15.00	Andrews, Holy Comforter	145.00	60.0
32.00	—0—	Arden, Christ School	145.00	—0—
151.00	75.50	Asheville, Grace	680.00	340.0
120.00	120.00	Asheville, Redeemer	530.00	5.0
42.00	21.00	Asheville, St. Luke's	195.00	97.0
66.00	33.00	Asheville, St. John's	295.00	25.0
218.00	109.01	Asheville, St. George's	890.00	445.0
152.00	38.00	Bat Cave, Transfiguration	670.00	165.0
29.00	—0—	Beaver Creek, St. Mary's	135.00	—0—
94.00	—0—	Bessemer City, St. Andrew's	420.00	—0—
123.00	—0—	Blowing Rock, St. Mary's	540.00	—0—
55.00	55.00	Boone, St. Luke's	225.00	—0—
25.00	—0—	Burke County, St. Paul's	115.00	—0—
25.00	—0—	Burnsville, St. Thomas'	32.00	—0—
230.00	230.00	Canton, St. Andrew's	1,020.00	25.0
25.00	—0—	Cashiers, Good Shepherd	100.00	—0—
31.00	—0—	Cherokee, St. Francis'	145.00	—0—

through June 30th, 1956

51.00	—0—	Edneyville, St. Paul's	240.00	—0—
03.00	58.00	Franklin, St. Agnes'	460.00	242.00
25.00	36.50	Franklin, St. Cyprian's	53.00	13.50
87.00	43.50	Highlands, Incarnation	450.00	225.00
25.00	—0—	High Shoals, St. John's	53.00	—0—
25.00	—0—	Kings Mountain, Trinity	32.00	—0—
25.00	25.00	Legerwood, Chapel of Rest	42.00	42.00
34.00	8.00	Lincolnton, Our Saviour	160.00	28.00
25.00	10.00	Lincolnton, St. Cyprian's	32.00	—0—
25.00	—0—	Linville, All Saints	105.00	—0—
25.00	—0—	Little Switzerland, Resurec.	105.00	—0—
32.00	32.00	Morganton, St. Mary's	125.00	75.00
25.00	25.00	Morganton, St. Stephen's	105.00	25.00
32.00	132.00	Murphy, Messiah	520.00	193.00
25.00	—0—	Murphy, St. Barnabas'	53.00	—0—
25.00	25.00	Penland, Good Shepherd	63.00	63.00
36.00	32.00	Rutherfordton, St. Gabriel's	165.00	40.00
80.00	40.00	Saluda, Transfiguration	267.00	110.00
57.00	57.00	Spruce Pine, Holy Trinity	215.00	215.00
60.00	—0—	Sylva, St. John's	270.00	—0—
25.00	25.00	Tryon, Good Shepherd	115.00	47.30
25.00	25.00	Upward, St. John's	63.00	63.00
74.00	37.00	Valle Crucis, Holy Cross	330.00	165.00
25.00	25.00	Watauga, St. John's	32.00	47.00
0—	—0—	Blackstone Mission	—0—	10.00
521.00	1,332.51	MISSION TOTALS	10,337.00	2,766.34
496.00	\$6,551.20	PARISH & MISSION TOTALS	\$58,847.00	\$23,202.06

Confirmations

The following names of persons con-
firmed at St. James Church, Hender-
ville, on May 6 were inadvertently
out of our listing of Confirmations.
We are glad to list them now.

Earle Dorsey, Fred William Few,
Labelle Freddy Justus, Victoria

Souberous Livingston, Mary Warren
Livingston, Marianne Purvis LaTour-
ette, James Beatty Magness, Tamla
Motes, Larry Vernon Neill, Pamela
Dawn Rouillon, Margaret Patricia
Sloan, George Addison Walker, Helen
Irene Walker and Eugenia Lemmel.

Groundbreaking Ceremony Held at St. George's

Groundbreaking ceremonies were held July 7 for St. George's Church's new building in West Asheville.

The groundbreaking was five years to the day since ground was broken for the parish house which also serves as a church at present.

Members of the church have summer projects to raise \$15,000 to complete the building fund. In answer to one of the projects, Mrs. Dwight D. Eisenhower sent a dollar in a miniature apron.

Another fund raising project is the

Saturday market manned each week by members of the congregation at 7 Haywood Rd. Members raise vegetables and flowers in their gardens and donate them for sale together with a variety of baked goods and hand-made articles.

A group of members are running a second hand furniture and appliance store. Individuals anxious to do their bit are hiring out as grass cutters, babysitters, car washers, painters, weather strippers and for other odd jobs. Wallpaper and coat hangers are being collected and used in the projects.

Choir Cassocks

A number of blue junior choir cassocks are available at Trinity Church, Asheville. Any church group having use

for these is asked to contact Miss Jean Webster, director of Christian Education at Trinity.

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September, 1956

Back To School

Everywhere parents are busy, getting the children ready for school. New shoes to be bought; allowances to be set at a new rate for the coming year; books to be bought or rented; lunch money to be put back in the weekly budget; bus money to be on hand . . . and so we might go on. Every young person must go to school, and every parent is desirous that his or her child shall have the best.

Sunday School is also going on. Some places may have given a vacation during summer, but many places do not. At any rate, in the fall all begin with new enthusiasm and plans.

There is one great difference between Week-day School, and Sunday School. Week-day School parents through taxes employ someone to teach the children. In Sunday School, someone may have the children for an hour on Sunday, but it is the parent who is the teacher, whether it is realized or not. He may teach the child about God's relationship with man, or he may teach falsely. The parent will determine the child's concept of God; will show by his life, whether the relationship with God is considered important; will by living show whether God truly lives, or cares, or has a will to be realized in His Kingdom.

Parents beware!!

—M. George Henry

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Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Porter L. Crisp.....Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

The Highland Churchman

Vol. 26—No. 7

September, 1956

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ory

This is a true story about a Japanese man and the Gospel of Luke. Though true, we have never learned her name. We shall call her Mrs. Matsuyama.

We learned about Mrs. Matsuyama from a missionary in Japan. He told us that, during one of his trips into the mountains of the central part of the Island of Honshu, he met her. It was in winter, and he had plodded through the snow to a small village. Eight women and one man were sitting on cold straw matting around a tiny charcoal stove in a poor farmhouse. They had come there to worship and to hear the missionary. Together they sang hymns and prayed, and the missionary told us he remembered his sermon about Jesus' words to Matthew.

There was one face that especially drew his attention. It was the face of one of the women. On her features were written peace and freedom. The simple service of worship ended, and the missionary left the village to walk back through the still cold to the railroad and on to his mission station in Tokyo. The man in the group walked with him,

and it was from him that he gained an explanation of Mrs. Matsuyama's radiance and peace.

Her husband had died not long before. She was left with three children. It was 1952, and the collapse of Japan in the war was carved deep into the lives of her people.

The death of a husband was a tragedy immeasurable. Mrs. Matsuyama sought comfort at the Shinto shrine and prayed in the name of her departed ancestors. She went to the Buddhist priest, looking for peace in her heart; she made a pilgrimage to the sacred temples of Kyoto; it was in vain.

On one of the days, as she walked toward the village shrine, a schoolgirl came to her and brought her a booklet, much soiled and ragged. "Take it," the girl said; "I found it on the street. Somebody must have lost it. I read it; there is a wonderful story about a man who helps the helpless . . ."

Mrs. Matsuyama took the booklet. It was the Gospel of Luke.

She read it from beginning to end without stopping. Her life began again. Then she looked for Christians, but her whole district was untouched by the Church. She traveled to another town and learned of a missionary who lived there. He baptized her.

Our friend from Tokyo who told us this story said that the little congregation he found in her village was her congregation, sparked by her knowledge of the truth.

Diocese Acquires Terry Estate

The bequest of the 75-acre Terry estate at Black Mountain was accepted in mid-August by the trustees of the Diocese.

Meeting later in the month, the trustees of Appalachian School met and approved plans to move the Diocesan elementary school from Penland to the newly acquired property.

The estate and house, "In The Oaks," was built by the late Franklin Terry in the 1920s and was valued then at \$600,000. However, an appraisal made in 1954 by William G. Adams of Asheville placed the value of the land, house and furnishings at \$115,431.50.

"In The Oaks" was the home of Terry's widow until her death in April, 1954. Terry, a General Electric vice president, died in Black Mountain in 1925.

Mrs. Terry bequeathed the estate to her daughter, Mrs. Lillian Emerson Boscowitz of New York City, who declined to accept it.

The administrator, The Cleveland,

Ohio, Trust Co. then offered it to the Rev. Norman Vincent Peale, who also declined.

The estate was then offered to the Domestic and Foreign Mission Society of the Episcopal Church, which asked the Diocese of Western North Carolina to accept the gift on condition that it be used for religious purposes.

Plans are being made to move Appalachian School to Black Mountain in time for the fall term of 1957. Bishop Henry said changes will be necessary to the estate before it can be used by the school. He listed fire escapes and smoke detection system as primary changes needed.

The trustees made no definite plan for disposal of the Penland property which is situated on a 240-acre tract.

Appalachian School is a boarding school for boys and girls from the first through sixth grades. At present the enrollment is 40 students. The Rev. Peter G. Lambert is superintendent.

Rector Of All Souls Resigns

The Rev. Isaac Noyes Northup, for 15 years rector of All Souls Church in Baltimore, tendered his resignation to the church's vestry on September 4.

Mr. Northup resigned to accept a call to become rector of Trinity Church in Southport, Conn.

His resignation is effective on October 16, the 15th anniversary of his coming to All Souls. The rector of the Southport church has resigned to become Dean of the Cathedral in Hartford, Conn.

During his ministry at All Souls, Mr. Northup has served on numerous Diocesan boards and committees and at the time of his resignation was a member of the board of directors of Deerfield

Home, a trustee of Appalachian School and secretary of the Executive Council.

A native of Baltimore, Md., Mr. Northup is a graduate of General Theological Seminary and Harvard University. Prior to coming to All Souls in 1941 he was curate and assistant to the Dean of Trinity Cathedral in Newark, N.J.

Mr. Northup is widely regarded as a scholar and has been noted for his faithful visits to the sick and shut-in.

Mrs. Northup is the former Mrs. Josephine Gribbin, daughter of Bishop and Mrs. Robert Emmet Gribbin.

Joel B. Adams, junior warden of All Souls, heads a vestry committee named to seek a new rector.

The Woman's Auxiliary

Worship - Study - Fellowship - Service

By *Lanthe Campbell*

Women throughout our great Church are beginning fall programs with a great awareness of the needs confronting our confused and troubled world—Church women are aware that in many parts of the world people are living in a climate of fear. If every woman in every parish of our diocese would realize that she is a member of the Woman's Auxiliary and would join with women toward a common goal—"To Know Christ and Make Him Known"—We would have a stronger Diocese—and a more effective witness throughout our Church.

You have received your year books with suggestions for your Study Program. A good program is one in which every woman participates.

Mrs. Manley Whitener and Mrs. H. M. Ulrey, Program Chairmen for the Bishop Rowe Circle of The Church of the Ascension, Hickory, have arranged a program that portends to be most interesting. We pass the idea on to you. Mrs. Whitener and Mrs. Ulrey put a box of clothing to one of our Indian missions in South Dakota and received the following letter from the Rev. and Mrs. Antoine L. Zephier of the Neeyenne River Indian Mission at Timber Lake, S. D.:

"The package which you sent to us has been received in good condition. We are very happy to receive used clothing for use on our Mission. It really doesn't matter if they are for winter, people are looking for winter clothing already and also for children school clothing so we appreciate what you have sent to us. Every day people come to buy clothing.

"If you will take notice we have a change of address. We have moved from Dupree to Timber Lake, but still on the same Mission with same chapels.

"I am kept very busy at all times so I am sorry it has taken me so long

to write to you but we surely appreciate all the clothing sent to us, we can surely use it for the people of our Mission.

"May God bless you all."

They then conceived the idea of studying more about our Missions around the world. Mrs. Ulrey, a noted artist, who has illustrated such books as *The Wizard of Oz*, made a chart of the Missions to be studied; maps of the countries were ordered and True False Quizzes were worked out. The Study will encompass our Missions at home and in foreign countries.

For the first meeting a program was given on the U.T.O.

At the second program the chart with our Missions "Around The World" will be given the members and the program will be "a bird-eye tour of our Missions."

The other programs will take up country by country. The Circle will continue the project of sending packages and money to our various Missions. The program of the year promises to be a most stimulating one.

Needs Of Deerfield Home

Porch furniture.

A mixmaster.

A toaster.

A washing machine.

A meat grinder.

A large carving set for the dining table.

A large meat platter.

Furniture for servants quarters.

Leavell In Kentucky

The Rev. Charles G. Leavell, rector of Grace Church, Morganton, from 1942 until 1950, became the rector of St. Paul's Church in Henderson, Ky., on September 1.

Mr. Leavell had been rector of Grace Church, Cismont, Va., prior to accepting a call to Henderson.

The Bishop's Calendar

- Sept. 23 9:00 A.M.—Church of St. John In-the-Wilderness, Flat Rock.
11:00 A.M.—Calvary, Fletcher.
4:30 P.M.—Church of Our Saviour, Woodside, Lincolnton.
- Sept. 24 10:30 A.M.—Department of Christian Education, Bishop's Office.
6:00 P.M.—Waynesville.
- Sept. 25 10:30 A.M. to 4:00 P.M.—Conference of Clergy of the Diocese, Calvary Church, Fletcher.
- Sept. 26 7:30 P.M.—Union Prayer Meeting, Textile Festival, Mount Holly.
- Sept. 30 11:00 A.M.—St. John's Church, Upward.

Confirmations

June 1—*Trinity, Asheville*: Bette Bitner Dailey, William Henry Quarterman, Amy Lombard Quarterman, Dorothy Jean Wray, Anne Rose Morton Wood, Bess Pleasant Snively, Margaret Heine.

June 9—*Calvary, Fletcher*: Mabel Cornelia Herren.

June 17—*Church of the Redeemer, Craggy*: Nelson Burgin Allison, Robert Clement Allison, Marvin Glen Baldwin, Mrs. Nina Rhymer Bradley, Mrs. Martha Shirlin Davall, Eva Mae Rector Davall, Elizabeth Sharon Hawkins, Rebecca Karan Hawkins, Dovie Jo Ann Nelson, Janet Elaine Warf, Connie Lou Warf.

St. John's, Haw Creek: Diana June Faust, William Darien Faust, Marcia Pamela Faust, Joan Karen Jensen.

June 21—*St. John's, Watauga County*: Mary Ruth Mitchell, Nora Harman Mitchell.

June 27—*St. John's, Sylva*: Charles Frederick Wayte, Mary Smallwood Wayte, Phyllis Elizabeth Lee, Florence Harris, Marian Dixon Tudor.

St. Francis-of-Assisi, Cherokee: Lloyd Knowles Arneach.

July 11—*St. James', Lenoir*: Charles H. Cowles.

July 13—*Grace Memorial, Asheville*: William Theodore Besser, Irene Sloane Besser, Glenn Paul Sloane, Lelia Jane Carr, John Wainwright Carr, Leila Barwick Carr, Sherry Elizabeth Lee, Anne Fuller Putnam, Kathlyn Marie Mangus, Rebecca Jane Magnue, Phillip Arthur Mangus, Katherine Dade Heaton, Sanford Wesley Faulkner.

Seminary Students

Five seminary students from the Diocese are attending five different schools this fall.

With addresses they are:

Claude A. Collins, P. O. Box 4, Sewanee, Tennessee.

John W. Tucker, Bexley Hall, Gambier, Ohio.

Richard Rodney Kirk, General Theological Seminary, 175 Ninth Ave., Chelsea Square, New York 11, N. Y.

Robert E. Johnson, Virginia Theological Seminary, Alexandria, Va.

Gerald C. Robertson, 12 Prospect Place, Prospect Hall, Berkeley Divinity School, New Haven 11, Conn.

Contest Deadline Is October 15

Contest Deadline

Entries in the Church Photograph Contest, sponsored by the National Council's public relations division, will be accepted until October 15.

Photographs taken after January 1 of Episcopal churches and church life and activities are eligible for entry. Nothing smaller than a four by five print is acceptable.

First prize in both professional and non-professional groups will be \$100; second prize \$75; and third \$50. In addition, ten leather bound Revised Standard Versions of the Bible will be awarded in each category.

For entry blanks, see your rector or write to: Church Photograph Contest, Public Relations Division, 281 Fourth Ave., New York 10, N. Y.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

October, 1956

Another Motive

Every parish and mission in this diocese is now approaching the time for its every Member Canvass. Likewise, every individual member of the Church must examine himself and make a decision about his support of the Church.

Many will ask the question, "Why should I support the Church?" and we could give answers as follows: "It is my duty," "I would hate to live in a community without a church," "I am concerned that my children should know the Church", and so we might go on. Possibly you could make a good case for anyone of these answers, but in the last analysis any contribution made on the basis of these answers would be considered a burden or an obligation placed upon one. Offerings made with a sense of obligation are too often associated with unpleasant results.

May I suggest another motive—one of thanksgiving? God in His providence has brought me to the knowledge of a Christian faith. He has given us a "goodly heritage"—in doctrine, discipline, and worship. It has all been given me and my support of the Church should be a giving of thanks for having been the recipient of so much. I know that I have been baptized into the Body of Christ. I know that I have received the faith of the ages. I know that I have been given eternal life. That I can give to the Church can never be adequate repayment for what I have received. My support of the Church can never be large enough. I can never be proud in having done enough. You cannot say you have given enough in expressing thanksgiving. You cannot ask the question, "What is my part in expressing thanksgiving?" Giving wholly of yourself with joy is true thanksgiving.

M. GEORGE HENRY

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Holy Communion, 11 A. M. 1st Sundays

Morning Prayer & Sermon 11 A. M.

Church School 9:45 A. M. Adult Bible

Class 10 A. M. Nursery 11 A. M.

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P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Porter L. Crisp.....Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

Church ises To Challenge

Mrs. John A. Ferguson

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Romans 8-28). The announcement of the building program of Grace Episcopal Church bears witness to the needs that can be answered through the Holy Spirit.

The cornerstone of Grace Church was laid in 1878. During those seventy-eight years the Church has succeeded in playing an active and ever increasing role in the life of the community. Realizing, however, that the present facilities proved to be inadequate, both for our immediate needs and for future development, a \$75,000 building campaign was launched last March. The following statistics are proof in themselves of the wonderful spirit of cooperation from a group of people who, when called upon, can meet a challenge with faith, courage, and action.

In a period of two weeks over \$63,000 was raised from seventy three Parish

families participating. Total pledges and gifts as of Oct. 1, were \$70,000.00. Its magnitude is more clearly reflected when we consider the fact that this amount exceeds the full yearly Diocesan Budget—a truly magnificent response. The challenge has not been answered by mere token giving, but by truly sacrificial pledging. It is a clear demonstration of how the needs of the Church can be met by those who have a deep conviction and a mature understanding of those needs—by those who are not only willing to give, but to give until it hurts!

The officials said they hoped to get bids in for contract this fall. The total amount on hand as of October 1st was \$25,063.90. The proposal is for the Church to seat 214, with rooms adjoining the Church for use of the Rector, Altar Guild, and Choir. Included in the plans are a library and lounge for smaller meetings, a kitchen, dining room, class rooms, and separate nursery facilities.

The spiritual and able leadership of the Reverend James Y. Perry, Jr. has been a constant source of inspiration and guidance for all of us at Grace Church.

The Rev. A. W. Farnum

There passed to his reward on October 15th one of our priests in longest standing in the diocese, Arthur Wadsworth Farnum. He had reached the age of 77 years. He became rector of St. James' Church, Hendersonville, in 1917, staying there until becoming rector of St. Mary's, Asheville, in 1928, where he continued until 1947. I have known him for those forty years, and in intimate friendship. As I think of him now, on his leaving this earth, it is both his physical and intellectual energy that seems to come foremost to my mind. He had a strong physique and could enjoy miles of walking on occasions, whether to a Mission Church, or with his fellow members of a walking club. And in his preaching, as in his letters to his parishioners in parish papers, which he wrote for thirty years, he showed a continuous intellectual ability. A faithful priest he was to individual souls, as also in the Church's corporate worship. As other priests I have known, he seemed to wear the armor of a Christian warrior.

As a parish priest, as also as a mis-

sionary in the diocese, as dean of the Convocation of Asheville for many years, as a frequent member of the Standing Committee of the diocese, and as a member of the Executive Council, Father Farnum, as he was generally called, can well be considered one of the leaders in the diocese. The two Missions that came under his special care were those of St. John the Baptist, Upward and St. John's, Hot Springs, both of which he served for many years, though at separate times, and where he won a place in the hearts of the people of the missions. After his retirement from the ministry, he and Mrs. Farnum lived not far from the Grace section of Asheville, and he would often assist on Sundays at The Church of The Redeemer, Craggy. He was of a friendly nature, interested in all community affairs, and in Churchmanship considered of those who might have different views from his own. May the soul of this faithful servant departed rest in peace and may light perpetual shine upon him.

J. B. Sill

Letters To The Editor

The little folder is so lacking in news it is really not worth its price. And could the regular newspaper paper be substituted for this dreadful shiny kind? It blinds the eyes while reading.

Excuse brickbats. I do think it all might be improved.

Sincerely,
One of your subscribers
Mrs. A. B. Patton

Mt. Home

(Editor's Note: Contrary to the usual case, the editor is not at all satisfied with the "official publication of the

Diocese of Western North Carolina. The present eight-page folder is forced upon us by financial reasons. We have often spoken at Diocesan conventions and other meetings of the need for more support from the Diocese and more in sight next year by action of the Convention. In the meantime, however, the Department of Promotion has determined to do the best under difficult circumstances of rising costs and declining advertising. In reference to the paper, the major consideration is that of durability. The enamel paper resists crumpling better than newsprint.)

Confirmations

Aug. 5—*Church of the Incarnation, Highlands*: Dr. Richard G. Cox, Mrs. Elizabeth M. Cox, Miss Jereny Wilcox, s. Anne Willingham Willis, Rebecca Anne Nall, Emily Joan Bailey, Beth Line Armond, Mrs. Norma Kathleen Pierson.

Aug. 19—*St. Francis of Assisi, Cherokee*: Gordon Motte Fitz-Simons.

Aug. 29—*St. Andrew's, Mount Holly*: Emma Ellen Clemmer, David Arnold Clemmer, Mattie Jo Ann Curlee, Evelyn Grace Bridges.

Sept. 1 — *St. Barnabas', Murphy*: Mary Helen Allen, Annie Ruby Blount, Cynthia Ann Blount, Frank Thomas Blount, Carolyn Colbert, Claudette Colbert, Danny Colbert, Elmer Gaston Colbert, Louise Colbert, Margaret Ann Jackson, Mattie Bell Jackson, Annie Powell Powell.

Sept. 23—*St. John's In-the-Wilderness, Flat Rock*: James Barnett, Jeanne Barnett (Mrs. J.).

Sept. 23—*Calvary, Fletcher*: John LaFollette Bowman, Ruth Christine Bowman, Jean Marie Chandley, Irma Marie Davall, David Steele DuBose, Joe Pau' Eblen, Roberta Pauline Eblen, Adrian Faulk Finch, Milo Brent Garren, Albert Lee Hart, Jean Harriett Holmes, Charles Richard Mallory, Jerry Shuford Nesbitt, Sheila Marie Nesbitt, Rosalyn Devaughn Parker, Betsy McLendon Parker, Sarah Isobel Powell, Dailie Magnolia Pressley, Mary Lois Pryor, Thomas Howard Sparks, Samuel Louis Stikeleather, Peggy Jo-Ann Stikeleather, Pamela June Youngblood.

Sept. 29—*Church of the Messiah, Murphy*: Mary Bolan Brumby Forrest, Richard Stockton Forrest.

The Bishop's Calendar

- t. 28 8:00 A.M.—Grace Church, Morganton.
 11:00 A.M.—Church of the Redeemer, Shelby.
 5:00 P.M.—St. Mary's, Beaver Creek.
 7:30 P.M.—St. Paul's, Wilkesboro.
- t. 30 12:00 M. —Valle Crucis Board Meeting, Boone.
- ov. 1 6:00 P.M.—St. Mark's, Gastonia.
- ov. 4 9:00 A.M.—Trinity Church, Kings Mountain.
 11:00 A.M.—St. Andrew's, Bessemer City.
 7:00 P.M.—St. John's, High Shoals.
- ov. 5 12:00 M. —Haywood Ministerial Association, Clyde.
 6:30 P.M.—Area Vestry Supper, Trinity Church, Asheville.
- ov. 6 6:30 P.M.—Area Vestry Supper, St. James' Church, Lenoir.
- ov. 7 6:30 P.M.—Area Vestry Supper, Grace, Waynesville.
- ov. 8 6:30 P.M.—Area Vestry Supper, St. Mark's, Gastonia.
- ov. 11 9:30 A.M.—Christian Laymen of Lenoir, First Baptist Church, Lenoir.
- ov. 12-16 —House of Bishops, Pocono Manor, Pa.
- ov. 18 8:00 A.M.—Trinity Church, Asheville.
 9:30 A.M.—Trinity Church, Asheville.
 11:00 A.M.—Trinity Church, Asheville.
 7:30 P.M.—St. Philip's, Brevard.
- ov. 22 7:00 P.M.—St. Mary's Church, Quaker Meadows.
- ov. 25 11:00 A.M.—St. Andrew's, Canton.
 7:30 P.M.—Grace, Morganton.
- ov. 27 10:30 P.M.—Appalachian School Board meeting, Bishop's Office.

Laymen's Bookshelf

Right and Wrong Ways to Use the Bible
By J. Carter Swaim

An excellent guide to the would-be student of the Bible, as well as a valuable resource-book for Bible teachers.

In his book, Dr. Swaim gives the reader many examples of the misuse of the Bible through ignorance and wrong emphasis upon certain teachings at the expense of others.

Such a book is highly recommended because it will help Mr. Average Bible-reader to better understand the nature of God's written word.

—Gulielmus

The Story of Jesus
By Theodore P. Ferris

A delightful interpretation of the life of Christ by one of the great preachers of today, this book is written in a flowing conversational style.

There are many details with which good many conservative Churchmen disagree, but Dr. Ferris is able to raise questions and settle them intellectually if not satisfactorily from the standpoint of Christian dogmatics.

But since the book is a series of sermons and not dogmatic theology, such, it is most profitable reading for any layman.

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Before The Holy Table
Edited by Massy H. Shepherd, Jr.

Before the Holy Table, the first guide to the celebration of Holy Communion facing the congregation, was published by The Seabury Press on July 26, 1961. It has been edited by the Rev. Massey H. Shepherd, Jr., the Church's great authority on the Prayer Book and the liturgy, and members of the Associated Parishes, Inc., and is based on the service as set forth in the Book of Common Prayer.

As modern ecclesiastical architecture tends more and more to a revival of the ancient custom of celebrating facing the people, the need for a liturgical guide to meet possible confusion and to develop a sense of uniformity has been widely felt. This book attempts to suggest a procedure that will be widely accepted and yet loyal to the traditions of the Church. The result is a basic handbook that will be welcomed by the number of parishes now using a free-standing altar.

This new publication explains every step of the service, from the Ante-Communion through the Eucharist, and also provides instructions for Morning Prayer before the Communion service. It is profusely illustrated with photographs and diagrams.

'Another Chance' Begins November 4

The third Annual ANOTHER CHANCE series is being released by radio stations across the country the week of November 4th. ANOTHER CHANCE is good entertainment firmly rooted in the Christian religion.

Stars of the new series are Peggy Wood, Broadway veteran, TV's beloved "Peggy" and lifelong Episcopalian; Cathia Wedel, Presiding Officer of the 1955 Triennial, one of the four women members of the National Council, and National President, United Church Women; and the Rev. Thomas V. Barlow, D.D., versatile rector of R. E. Lee Memorial Church, Lexington, Va., and author of "The Adventures of Mr. Entistle" and more serious works.

ANOTHER CHANCE presents thirty original plays based on true family experiences. Playwright Tom Barrett works with a surgeon's precision to the

heart of American family life. Down-to-earth characters emerge with such clarity you might meet yourself on ANOTHER CHANCE.

The following radio stations in the diocese of Western North Carolina will broadcast the programs:

	WWNC — Asheville
9:15 A.M.	Saturday
	WWIT — Canton
1:15 P.M.	Sunday
	WLTC — Gastonia
4:45 P.M.	Sunday
	WHKY — Hickory
8:00 P.M.	Sunday
	WMNC — Morganton
10:45 A.M.	Saturday
	WHCC — Waynesville
9:45 A.M.	Saturday

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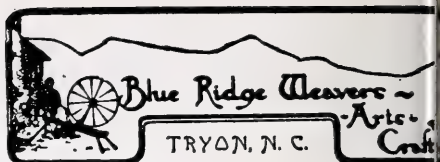
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ASHEVILLE, NORTH CAROLINA

— SAFETY —

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr. Mrs. M. C. McLaren.....Circ. Mgr.

Too Many

People

Have Dreams . . .

Too many people have dreams, and hope that the dream will come true. Hope is a great thing to have, but with only hope the dream remains a dream.

Odd S. White, the warden of St. Luke's Church in Chunn's Cove near Asheville, had a dream. He wanted a resident minister for his Church. St. Luke's has stood in Chunn's Cove for over sixty years, always served by a minister who lived at some other place and gave what time could be given while serving another Church. Mr. White felt that if a minister could live in the community where the Church stood, the minister would feel and see the possibilities for growth of this little Church.

He began to make his dream known. He talked with the Bishop. He talked with members of his congregation. The women of the Church caught his dream, and started a rectory fund. Contributions were solicited from friends. Bazaars were held. Funds began to grow.

To build a house, however, takes a lot of money. Mr. White, an excellent carpenter, and accomplished cabinet maker, began to do some calculations.

Materials would cost so much . . . Labor would cost so much . . . The sum of these costs made the rectory beyond the hopes of the congregation. These difficulties did not destroy the dream.

He knew he could cut down on the cost of the labor to build the house. He would give of his skill and time. This he did. He agreed to serve as architect, contractor, builder, and would himself be the laborer. With a small grant and loan from the Diocesan Memorial Loan Fund he started.

He secured others of the congregation to work with him. Members of a nearby congregation also volunteered some labor. He started. Day after day, when he finished with his full time job elsewhere, he would come by the location and work for some several hours. Saturdays would find him there working, sometimes with others and sometimes by himself. Others who had helped lost some enthusiasm, but not Odd White.

Today the Rectory is completed. A resident minister is living in this Rectory and is serving the nearby St. John's Church in Haw Creek. St. Luke's is assured of regular services, and some of the possibilities are being realized.

Dreams and hopes are fine, but without giving of one's time and talents to try to realize these dreams, leaves them as dreams and nothing more. Should not Odd S. White's example of self-giving be one that all Christians should follow? The Diocese recognizes him, as a faithful, loyal, self-giving Christian.

The Woman's Auxiliary

WORSHIP — STUDY — SERVICE — FELLOWSHIP

By *Lanthe Campbell*

DISTRICT MEETINGS

The Fall District Meetings reached an all time high in interest, and attendance. The interesting and informative programs were enthusiastically received by those attending the various meetings. Bishop Henry gave a glowing account of growth in the Diocese; his optimistic report, inspired those in attendance to try for "greater heights" in our diocese.

The meeting of District 5 was held in Tryon,—Miss Christine Carpenter of St. Gabriels, Rutherfordton gave an interesting talk on "Christian Education on the Parish Level." She said in part, "Christian Education begins by giving and every parish should select the slogan, "Live to Give." The need for program planning is essential for the whole parish—Thus we the members of various parishes should give until we feel the giving—realizing that gifts for God go farther."

In the Branches

The women of Lenoir have been busy this fall. They gave a beautiful reception for The Rev. and Mrs. Floyd Finch and The Rev. and Mrs. Boston Lackey, they also entertained the men of The Morganton Convocation at an Area Supper Meeting.

At Mt. Holly, The Women are working toward a new building. They have a busy group of women down there. The women of Epiphany, Newton, report activity in all fields of service.

"Around The World"

Your Promotion Chairman has received from Japan a copy of The Japan Times for October 18th. Eight pages of the newspaper are devoted to St. Luke's International Medical Center. Today Japan with her eighty-five million population on the periphery of Asia is one of the strongholds of Democracy in the Far East. In Honolulu we heard the presiding Bishop, The Rt. Rev. Michael H. Yashiro of

the Sei-Ko-Wai beg for funds for missionaries. So it is indeed heartening to read in The Japan Times about the tangible results of the great work started by an Episcopalian. From the front page of The Times we quote:

"Eleven years ago the Americans who entered bomb-scarred Tokyo were impressed to see in the heart of that devastation a great modern structure unscathed and fully functioning to the service of healing. Even in the rebuilt city today, St. Luke's International Medical Center is impressive."

But St. Luke's didn't just happen. Its history began with the beginning of the century, and its development, which is yet continuing, has come about through the generous gifts and labor of Americans and Japanese. They were inspired by the vision of Rudolph Bolling Teusler, whose life is the story of St. Luke's.

"Dr. Teusler, at the age of 24, was already a successful physician in Richmond, Virginia, when he volunteered to come to Japan as a medical missionary in 1900. The late Rt. Rev. John McKim, consecrated as the second Episcopal Bishop of Tokyo, wanted a doctor. Young Teusler, besides being a doctor, was an active member of the Monumental Church in his home city and a member of the Brotherhood of St. Andrew, an Episcopal organization for men and boys dedicated to the rules of prayer and service."

The opening ceremonies of the hospital started with a religious service held in the hospital's beautiful chapel. At the beginning of the service, nurses and student nurses filed in solemn procession down the aisle followed by the Rt. Rev. Makoto Makita, Bishop of the Tokyo Diocese. The Rt. Rev. In Yashiro, the presiding Bishop and other members of the clergy. Bishop Yashiro is chairman of the Board of this great hospital with its 650 doctors.

(Continued on Page 7)

Laymen's Bookshelf

All Times and in All Places
Massey H. Shepherd, Jr.

The six chapters in this book are sketches depicting typical scenes of the celebration of the Holy Communion in different periods of Christian history.

The periods and places chosen for description are as follows: (1) A celebration of the Eucharist in one of the house-churches that might be found in almost any city of the Roman empire during the time that the Church was persecuted and many of its members in the crown of martyrdom. (2) The Eucharist in a basilican church of a city in Western Europe at the time when the Roman world was breaking up amidst the inroads and settlements of Germanic barbarians—the type of Eucharist that St. Augustine and his fellow Benedictine monks brought with them on their mission to the English people at the close of the sixth century. (3) The Sunday Mass of an English village's parish church in the Middle Ages, just prior to the Reformation of the Church, which began under King Henry VIII, a service that formed the basis for the reformed rite in the Book of Common Prayer. (4) The Easter service of an English parish shortly after the Restoration of King Charles II, such as was observed also in Anglican churches in the American colonies. (5) Divine service in a parish of the Protestant Episcopal Church in the early part of the nineteenth century, before the revival known as the Oxford Movement. (6) The Holy Communion in an Episcopal parish of the future, located in an industrial community.”—*From the Introduction.*

As the above quotation well illustrates, this book is of great value to the student of Liturgics and would not appeal to the average student. But since liturgics is at the present time undergoing intense study, it was con-

sidered worthwhile to review this invaluable contribution to the “fine art of worship.”

—Gulielmus

Prayer Works
By Austin Pardue

A series of radio addresses by a Bishop of our Church, this little book will help many a soul who takes time to read it. Prayer is the staff of life for the Christian and we can never learn enough about its forces in the world. While not nearly as deep as Whitson's *Teach Us To Pray*, it will appeal to all who enter upon its pages. The Bishop tells of spiritual short-circuits to our prayer-life, as hate, jealousy, revenge, and pride and some ways to overcome them. This book would be good as parallel reading in a course on such a vital subject as prayer.

—Gulielmus

More Than Words
Official Material For Christian
Education
Seabury Press

This is a student resource book especially to be used with the Seabury Series seventh-grade course. “Many people have had a hand in tracking down the words in this book,” so says the preface of the book. The words in this book are part of the Church's “family talk.” And very interesting talk it is.

Each word described and studied is a church word, so to speak—at the end of each description and study there are references to be used by the student. It is a most unusual way of presenting descriptive words which are the Church's “family talk.”

—F. McL.

PAYMENTS ON ASSESSMENTS AND QUOTAS THROUGH OCTOBER 4, 1956

Assessments			Quotas	
Assigned	Paid		Assigned	Paid
450.00	330.00	Asheville, St. Mary's	1,980.00	1,272.00
217.00	160.00	Asheville, St. Matthias	880.00	182.00
1,668.00	1,668.00	Asheville, Trinity	7,470.00	6,372.00
1,167.00	882.72	Asheville, All Souls	5,200.00	3,930.00
178.00	89.00	Black Mountain, St. James'	720.00	360.00
243.00	162.00	Brevard, St. Philip's	1,080.00	720.00
119.00	59.50	Flat Rock, St. John's	530.00	265.00
521.00	390.78	Fletcher, Calvary	2,310.00	2,112.00
908.00	680.98	Gastonia, St. Mark's	4,010.00	3,008.00
595.00	375.00	Hendersonville, St. James'	2,640.00	1,400.00
702.00	351.00	Hickory, Ascension	3,210.00	1,600.00
403.00	268.72	Lenoir, St. James'	1,790.00	740.00
263.00	197.28	Lincolnton, St. Luke's	1,100.00	480.00
273.00	273.00	Marion, St. John's	1,200.00	600.00
753.00	753.00	Morganton, Grace	3,340.00	2,780.00
561.00	420.75	Rutherfordton, St. Francis'	2,480.00	1,800.00
300.00	230.00	Shelby, Redeemer	1,310.00	1,010.00
1,236.00	927.00	Tryon, Holy Cross	5,470.00	4,160.00
234.00	195.00	Waynesville, Grace	1,040.00	800.00
184.00	184.00	Wilkesboro, St. Paul's	750.00	700.00
32.00	32.00	Andrews, Holy Comforter	145.00	90.00
32.00	32.00	Arden, Christ School	145.00	70.00
151.00	75.50	Asheville, Grace	680.00	340.00
120.00	120.00	Asheville, Redeemer	530.00	300.00
42.00	42.00	Asheville, St. Luke's	195.00	190.00
66.00	33.00	Asheville, St. John's	295.00	200.00
218.00	180.36	Asheville, St. George's	890.00	740.00
152.00	76.00	Bat Cave, Transfiguration	670.00	300.00
29.00	—0—	Beaver Creek, St. Mary's	135.00	—
94.00	50.00	Bessemer City, Andrew's	420.00	—
123.00	123.00	Blowing Rock, St. Mary's	540.00	100.00
55.00	55.00	Boone, St. Luke's	225.00	115.00
25.00	—0—	Burke County, St. Paul's	115.00	—
230.00	230.00	Canton, St. Andrew's	1,020.00	180.00
25.00	25.00	Cashiers, Good Shepherd	100.00	160.00
31.00	18.00	Cherokee, St. Francis of Assisi	145.00	80.00
51.00	51.00	Edneyville, St. Paul's	240.00	90.00
103.00	103.00	Franklin, St. Agnes'	460.00	400.00
25.00	25.00	Franklin, St. Cyprian's	53.00	90.00
87.00	87.00	Highlands, Incarnation	450.00	400.00
25.00	25.00	High Shoals, St. John's	53.00	90.00
25.00	—0—	Kings Mountain, Trinity	32.00	—
25.00	25.00	Legerwood, Chapel of Rest	42.00	40.00
25.00	25.00	Linville, All Saints	105.00	—
34.00	34.00	Lincolnton, Our Saviour	160.00	20.00
25.00	25.00	Lincolnton, St. Cyprian's	32.00	—
25.00	25.00	Little Switzerland, Resurrection	105.00	—
32.00	32.00	Morganton, St. Mary's	125.00	180.00
25.00	25.00	Morganton, St. Stephen's	105.00	20.00
132.00	132.00	Murphy, Messiah	520.00	240.00
25.00	18.75	Murphy, St. Barnabas'	53.00	18.00
—0—	48.00	Newton-Conover, Epiphany	—0—	—
25.00	25.00	Penland, Good Shepherd	63.00	60.00
36.00	32.00	Rutherfordton, St. Gabriel's	165.00	40.00
80.00	59.50	Saluda, Transfiguration	267.00	240.00
57.00	57.00	Spruce Pine, Holy Trinity	215.00	210.00
60.00	60.00	Sylva, St. John's	270.00	—
25.00	25.00	Tryon, Good Shepherd	115.00	80.00
25.00	25.00	Upward, St. John's	63.00	60.00
74.00	74.00	Valle Crucis, Holy Cross	330.00	240.00
25.00	25.00	Watauga, St. John's	32.00	40.00
13,496.00	10,752.84	PARISH AND MISSION TOTALS	58,847.00	39,312.00

The Bishop's Calendar

- 28 6:30 P.M.—St. Francis' Church, Rutherfordton—Every Member Canteen Dinner.
- 29-30—Department of Christian Education Workshop, Lake Lure.
- 2 11:00 A.M.—Grace, Waynesville.
- 9 9:30 A.M.—St. Mary's, Asheville.
7:30 P.M.—Church of the Transfiguration, Saluda.
- 16 8:00 A.M.—All Souls', Biltmore.
9:30 A.M.—All Souls', Biltmore.
11:00 A.M.—All Souls', Biltmore.
7:30 P.M.—St. Paul's, Edneyville.
- 23 11:00 A.M.—Church of the Holy Cross, Tryon.
- 24 11:00 P.M.—Church of the Redeemer, Asheville.
- 25 11:00 A.M.—St. John's In-the-Wilderness, Flat Rock.
- 30 11:00 A.M.—St. Paul's, Wilkesboro.

Confirmations

Oct. 28—*Church of the Redeemer*,
by: Madge Osborne Wilkins.
St. Mary's, Beaver Creek: Jerry
alter Ray, Douglas James Bullett,
anor Prussia Payne.

Kanuga Given \$40,000 Bequest

Receipt of a \$40,000 bequest high-
lighted the annual meeting of the board
directors of Kanuga Conferences
held in Raleigh the end of October.

The late Mrs. Fannie Grist Staton
Williamston, N. C., made this be-
quest, the largest that Kanuga has ever
received.

Mrs. Staton, a very active member
of the Episcopal Church, had given
generously of both her time and her
means to many phases of the church's
program.

In recent years she became inter-
ested in Kanuga and attended some
of the conferences.

The board of directors approved
plans for the ultimate replacement of
the main administration building with
a new one of fire-proof construction.
The Staton bequest will be used to
replace the present kitchen wing.

Plans will be drawn this winter and
construction will begin in the fall of

THE WOMAN'S AUXILIARY

(Continued from Page 4)

tors, nurses and technicians under the
administration of the Episcopal Church
of Japan, known around the world as
St. Luke's of Tokyo. This great hos-
pital bears a great witness to the
Christian-inspired mission of healing
the sick.

John M. Allison, our Ambassador to
Japan said: "On this happy occasion
it is with pleasure and admiration that
I congratulate the Episcopal Church in
Japan—on its reopened international
medical center and the great benefits
that center has rendered under the
abiding influence of Dr. Teusler whose
name is a distinguished one in the hon-
ored roll of Americans who have
worked in Japan for the good of man-
kind."

HENRY E. COLTON

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Holy Communion, 11 A. M. 1st Sundays

Morning Prayer & Sermon 11 A. M.

Church School 9:45 A. M. Adult Bible

Class 10 A. M. Nursery 11 A. M.

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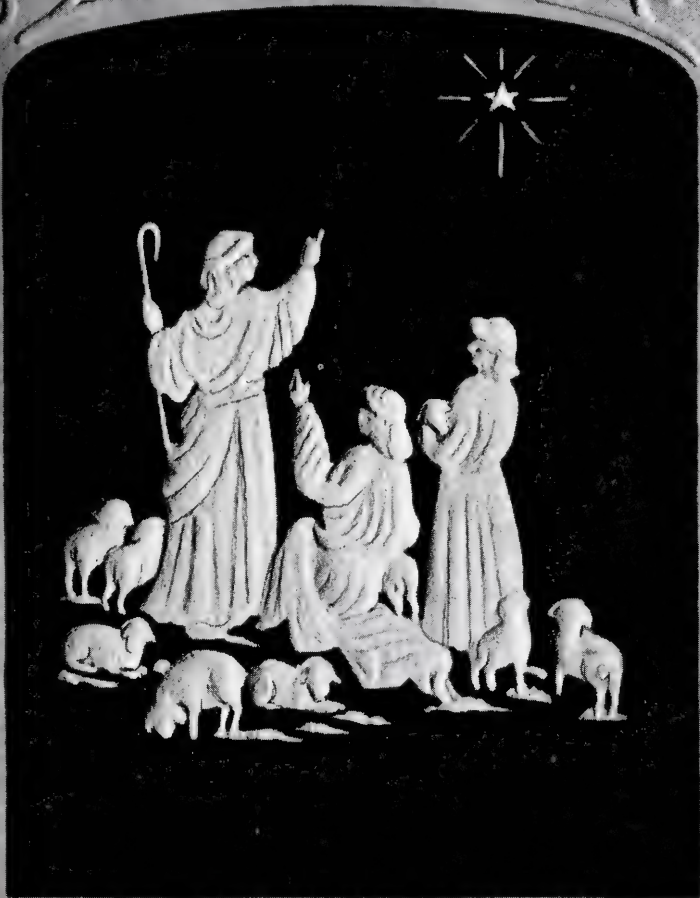
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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

December, 1956



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Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr. Mrs. M. C. McLaren.....Circ. Mgr.



CHRISTMAS! No word carries with it such rich memories. There are those first childhood memories of creeping down early in the morning to see what Santa Claus had brought. There is the memory of one's whole family gathered around a Christmas tree or a festive Christmas dinner or all going together to church for a Christmas service. There are those memories of standing beside a crib and looking down at one's own child on a Christmas Eve and realizing that God entered the world in His Son Jesus Christ through the miracle of birth.

As we gather all of these memories together, we find one common thing . . . Love. Standing high above all of man's expression of love is the Divine Love of God in giving His Son that all men might have life.

May all of our diocesan family have a Godly Christmas, filled with the Love of God, expressing itself in our Love for one another.

M. GEORGE HENRY

The Highland Churchman

Vol. 26—No. 10

December, 1956

The Rev. A. P. Mack Retires; To Be Succeeded By Russell

By Rosamond L. Braly

The Rev. A. P. Mack, who has reached retirement age as a clergyman, is to be succeeded as rector of St. John's Church in Marion, January 1 by the Rev. William L. Russell of Murphy.

Father Mack plans to spend some time in Lexington, Ky., with his son, Edwin Mack and family, after which he expects to return to Marion to reside. He has been rector of St. John's since 1944 when he came here from St. Francis Church in Rutherfordton.

Father Russell, a native of Palmerton, Pa., is the son of the late Dr. William S. Russell of the Veterans Hospital at Oteen and Mrs. Margaret L. Russell of Fairmont Road, Candler.

He is married to the former Miss Ethel M. Fehnel of Bethlehem, Pa. They have four children, Christine Margaret, 3; William Gregory, 2; Monica Anne, 1; and Mary Magdalene, five months old.

Father Russell graduated from Candler High School in 1949. He received the degree of Bachelor of Arts, Magna cum laude, in 1952 at Lehigh University in Bethlehem, Pa., and the degree of

Bachelor of Sacred Theology at Berkeley Divinity School in New Haven, Conn., in June 1955.

He was ordained deacon June 14, 1951 by Bishop M. George Henry at his home parish of Trinity Church in Asheville. Bishop Henry also ordained him to the priesthood, on December 17, 1955, at the Church of the Messiah in Murphy.

Father Russell has been at Murphy since June, 1955, as priest-in-charge of the Church of the Messiah and of the Barnabas Church, and of the Holy Comforter at Andrews and Church of the Good Shepherd at Hayesville.

A native of Northern Ireland, Father Mack received his academic education in Ireland. He graduated from the Kansas Theological Seminary in Topeka, Kansas, and was chaplain and instructor in sacred studies of the College of the Sisters of Bethany in Topeka. He was rector of the Church of Epiphany in Independence, Kansas, of Holy Trinity Church in Pueblo, Colorado, of St. Mark's Church in Durango, Colorado, and St. Mary's Church in Keyport, N.J., before coming to North Carolina to the Rutherfordton church 27 years ago.

Cornelius Zabriskie Accepts Call To All Souls Church

The Rev. Cornelius A. Zabriskie, rector of Grace Episcopal Church, Yorktown, Va., has accepted a call as rector of All Souls Episcopal Church, and will begin his work there on January 1.

Mr. Zabriskie is a graduate of Yale University with a bachelor's degree in engineering, and a graduate of Yale Divinity School with a bachelor of divinity degree.

In addition to his work at Grace Church, Yorktown, he has been assistant at Bruton Parish Church, Williamsburg, Va.

His resignation at Yorktown is effective at Christmas.

At All Souls Mr. Zabriskie succeeds the Rev. Isaac Noyes Northup, who resigned to accept a call as rector of Trinity Episcopal Church, Southport, Conn. He began his duties there Nov. 1.

Archdeacon Kennedy Dies

Archdeacon James Thomas Kennedy died on November 3 at his residence at 18 Hill Street in Asheville at the age of 91.

He had served for 65 years in the church.

A native of Columbia, S. C., he had been active in mission work in Western North Carolina in 1887. He taught at Franklin for 24 years and came to Asheville in 1911 to take charge of St. Matthias' Church.

He was ordained a deacon in 1898 and became a priest in 1915 and was made an archdeacon in 1921.

He observed the 41st anniversary of his ordination with a celebration of the Holy Communion June 15 at St. Matthias' Church.

Bishop Henry and the Rev. Monroe C. DeVan officiated at his funeral on November 6 in St. Matthias' Church. Burial was in Violet Hill Cemetery.

The Archdeacon is survived by the widow, Mrs. Florine Kyer Kennedy; a son, John of Chicago, Ill.; two daughters, Mrs. Ethel Mills of Brevard and Mrs. Sophia Miller of Asheville; and two grandchildren.

Sheldon Leavitt Dies

Sheldon Leavitt, prominent Churchman, retired businessman and mayor of Altmore Forest, died December 1 in an Asheville hospital. He was 76 years old.

He was an active member of St. Mary's Church in Asheville where he had served as senior warden, member of the Executive Council of the Diocese and chairman of the finance department of St. Mary's.

He was a past president of the Pen and Plate Club here. He numbered among his interests a large and valuable personal library, including many books on religious philosophy, which he considered his favorites.

Leavitt was born in 1880, and was Sheldon Leavitt IV, an only child. His family had first settled in Dorchester,

Mass., in 1623, moving from there to Connecticut, and to New York.

He was educated in New York City schools and attended Columbia University. Upon graduation, he went into business with the Linkbelt Engineering Company. He retired before the first World War, due to ill health, and moved to the South.

In 1907, Leavitt and Miss Frances Hope O'Brien of New York City were married. They had no children.

Mrs. Leavitt died June 11, 1951. She had been active in church and civic affairs for a number of years.

A Requiem Mass was said December 4 in St. Mary's Church and burial was in Calvary Church cemetery.

The Rev. Harry Perry Dies

The Rev. Harry Perry, who served as pastor of St. Phillip's Church in Brevard for 23 years, died November 25 in his 74th year in a Jacksonville, Fla., hospital of a heart attack.

He retired from St. Phillips in 1948 and made his home in Florida. He continued to do supply work there, especially at Trinity Church in St. Augustine, Fla.

A native of Manchester, England, he was educated in the Cathedral School of

Brisbane, Australia, and Trinity College, Toronto, Canada.

Surviving are the widow, the former Dorothy Grace Baker; three daughters, Mrs. Lloyd Burhans of Brevard, Mrs. E. E. Johnston of Plainfield, N. J., and Mrs. Richard D. Amme of Chula Vista, Calif.; and a number of grandchildren.

Funeral services were held December 2 in St. Phillip's with Bishop Henry officiating.

Laymen's Bookshelf

The Door In The Wall
By Marguerite DeAngeli
Doubleday \$2.50

This is a lovely story, written especially for children from eight to twelve years of age. It is most artistically illustrated and would make a handsome gift for any child. Written by a woman who has three children of her own, she has a sure knowledge of them and writes directly to them.

The book was awarded The John Newberry Medal For The Most Distinguished Contribution To American Literature For Children.

Written against a Medieval background, it is the story of Robin who was stricken by a strange disease and made a cripple. Cared for by the good friar, Brother Luke, Robin is taken to the abbey where he gradually becomes well with the exception of the crippled back and legs.

Always remember said the friar, "Thou hast only to follow a wall far enough and there will be a door in it." Robin was not sure what Brother Luke meant at this time but, later, Robin because of his heroism, saved the lives of many people when the castle was besieged and was knighted by his King.

It is then that the friar tells Robin, "Thou hast found the door in the wall." Set amidst the pageantry of medieval life, this is a dramatic story, but it is the beauty of the child's personality emerging from his deep affliction that holds the reader's interest and touches the heart.

F. McL

The Recovery of Family Life
By Elton and Pauline Trueblood

This little book is a realistic presentation of the average American domestic scene and gives much sound advice as to the improvement of the modern American home.

Instead of being a place of contentment and relaxation, the majority of our homes are devoid of both. Too much ef-

fort and interest is spent outside of the home, and little is done to create a real home which should be a little oasis of culture within the larger culture.

It is remarkable how thoroughly and effectively the co-authors (man and wife) deal with so many vital points regarding marriage.

This book should be on every minister's and religion-teacher's list of reference books, especially of teachers' parents' classes.

Gulielmus

The Words of Our Worship
By Carrol E. Simcox

Many a teacher will find this "devotional Commentary" on the Book of Common Prayer useful when it comes to studying the Prayer Book. Phrases of the Worship Services are explained from the spiritual standpoint, relating our worship to our life in God and in the world.

Dr. Simcox, in his Preface, says that the Christian must learn the language of his faith and worship so that he can converse with God and his brethren about the things pertaining to the kingdom of God. The world would like to have the Church to speak the language of Main Street, but this cannot be.

Christianity has its own vocabulary just as have medicine, law, and agriculture. The physician must be conversant in the vocabulary of his profession; he must be specific in every detail. He cannot tell a patient to go to the drug store and ask for "that milky-white stuff in a green bottle." He must be specific. As Christians, we must be specific also. We cannot refer to the Trinity, for example, in vague terms and be understood. We must learn the language of the Church if he is to grow in grace and holiness.

The book is divided into seventy-four short sections, splendid for devotional reading and/or brief meditations.

—Gulielmus

The Bishop's Calendar

- ec. 22 6:00 P.M.—Calvary Church, Fletcher—Young People's Meeting.
 23 11:00 A.M.—Church of the Holy Cross, Tryon.
 24 11:00 P.M.—Church of the Redeemer, Craggy, Asheville.
 25 11:00 A.M.—Church of St. John In the Wilderness, Flat Rock.
 30 11:00 A.M.—St. Paul's, Wilkesboro.
- 57
 n. 2 6:30 P.M.—Men's Club. Grace Church, Waynesville.
 6 11:00 A.M.—Church of the Epiphany, Newton-Conover.
 7:30 P.M.—St. John's, Marion.
 7 12:30 P.M.—Junior League, Greenville, S. C.
 8 10:30 A.M.—Appalachian School Board Meeting, Bishops's Office.
 10 12:00 M.—Patterson School Board Meeting.
 13 11:00 A.M.—St. John's, Flat Rock.
 15 10:30 A.M.—Executive Council, Bishop's Office.
 17 10:30 A.M.—Valle Crucis Board Meeting.
 20 9:00 A.M.—Church of St. Francis of Assisi, Cherokee.
 11:00 A.M.—St. John's Church, Sylva.
 27 11:00 A.M.—St. Paul's, Wilkesboro.
 29-30 N. C. Council of Churches.

Confirmations

- Nov. 4—*St. Andrew's Church, Besse-
 City*: Mrs. W. H. Harmon, Judy
 Elizabeth Young, Janet Alene Young,
 with Ann L. Reta.
- Nov. 18—*Trinity, Asheville*: John S.
 yce, Ida May Mauldin, Barbara B.
 ess, Jerome L. Pless, Richard Willis,
 , Barbara Dell Bain, Alice Lee Bailey,
 rlotta Blankenship, Elizabeth Over-
 n Colton, Sallie Love Herndon, Julius
 e Jenrette, William Thomas Jenrette,
 lmond Hill Jones, III, Florence Helen
 ight, George Macatee, Jr., James
 ederick Myers, Wilkes Bryan Price,
 lian Adams Robertson, Elizabeth
 rdon Wood.
- Nov. 18 — *St. Matthias', Asheville*:
 enda Lorraine Foxworth, Carlette
 an Gray, Barbara Ann Treece, Wini-
 d Treece, Jr., Dorothy Wilkins, Joe
 n Freeman.
- Nov. 18 — *St. Philip's, Brevard*:
 eph Fleming Leete.
- Nov. 20—*St. George's, Asheville*: Lois
 een Payne Barger (Mrs. Roger),
 yce Clifford Carrigan, Lucille Sim-
 ns Carrigan (Mrs. B. C.), Thomas
 oodrow Dillard, Una May McGrain
 ooms (Mrs. Fred), Martha Jo Press-
 al West (Mrs.).
- Nov. 21—*St. John's, Upward*: Ruby
 Smith.
- Nov. 22—*St. Mary's, Quaker Mea-
 dows, Morganton*: Ruth Brown (Mrs.
 Ray) Allman, Hazel Brown (Mrs.)
 Loven, Jo Ann Allman, Mabel Gertrude
 Allman, Iris Lee Burnette, Frances
 Elizabeth Allman, Mary Barbara All-
 man, Margaret Claudette Brown.
- Nov. 25—*St. Andrew's, Canton*: Lu-
 cille B. Condee (Mrs. Frank N.), Leroy
 Ralph Campbell, Clive Trever Camp-
 bell, Warren John Bull.
- Nov. 25 — *Grace, Morganton*: Vir-
 ginia Richardson Mallonee (Mrs. E. A.),
 Elbert Alston Mallonee (Ed), Jerrie
 Lane Mallonee (Jerrie), Ted Warren
 Wacaster, Douglas Vernon Golightly,
 Rodney Rhett Ball, Pinckney Charles
 Beach.

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Class 10 A. M. Nursery 11 A. M.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

February, 1957

Some Questions For Thought

Recently, a priest of this diocese, going into a new field, sat down with the mission committee and asked them the question, "Why are we here?" The answer given by members of the mission committee was, "We're here to dump all of our problems in your lap so you can solve them." Is not this the attitude of too many of our Christians? Is your priest to live your Christian life for you?

Do you carry your Christian life in the name of your minister? Can he do the things you do without your criticizing him? Can he sleep late on Sunday morning and not show up for service? Can he, after a week of exhausting work, take Sunday off to rest? Do you expect him to be a man of prayer when you have no time on your knees? Do you expect him to know Holy Scripture when he collects on your Bible? Do you expect your minister to lead a more ethical life than you lead? Do you expect him to bring people to baptism or confirmation when you never make any effort along this line? Do you want him to answer the problems of the financial and social life of the congregation when you could make a real contribution in this answer?

Is there a division between laity and clergy? Should there be? "For as we are many members in one body, and all members have not the same office; yet being many are one body in Christ, and every one members one of another." (Romans XII: 4-5).

—M. GEORGE HENRY.

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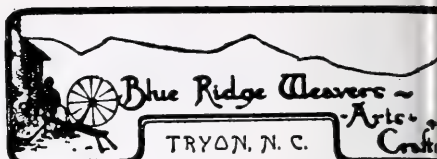
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— SAFETY —

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Churchman**

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr. Mrs. M. C. McLaren.....Circ. Mgr.

Episcopal Hour Begins February 10

On February 10 *The Episcopal Hour* will begin its twelfth annual series of radio programs presenting each year top preachers of the Episcopal Church. The Rev. Samuel M. Shoemaker, D.D., Rector of Calvary Church, Pittsburgh, is the speaker this year on the eleven

weekly 30-minute programs which end on Easter Day, April 21.

Dr. Shoemaker was cited by *Newsweek* in March, 1955 as one of the "ten greatest contemporary American preachers." Dr. Shoemaker exudes energy, power and enthusiasm for the Church's task of evangelizing this generation. His leadership extends far beyond Calvary Parish. Thirty years ago from Calvary Church, Pittsburgh, KDKA broadcast America's first religious program. Dr. Shoemaker still has his own program on KDKA each week. He has preached on radio almost constantly since 1945 over various networks.

The following stations in the Diocese will broadcast *The Episcopal Hour* on Sundays at the times noted:

WWNC—Asheville, 12 noon.
WATA—Boone, 7:30 a.m.
WPNF—Brevard, 9:30 a.m.
WWIT—Canton, 9:30 a.m.
WGNC—Gastonia, 8:30 a.m.
WHKP—Hendersonville, 7:45 p.m.
WHKY—Hickory, 8:00 p.m.
WLON—Lincolnton, 5:00 p.m.
WMNC—Morganton, 9:30 a.m.
WTYN—Tryon (to be announced)
WHCC—Waynesville, 1:30 p.m.
WMIT—Clingman's Peak, 8:30 a.m.



Dr. Shoemaker

The Woman's Auxiliary

SERVICE — FELLOWSHIP — WORSHIP — STUDY

By Lanthe Campbell

Mrs. W. T. Carpenter, our president, announces the following dates for the Spring District Meetings:

District I: May 24

District II: May 23

District III: May 16

District IV: May 17

District V: May 12

Congratulations to the members of the new auxiliary at the Church of the Good Shepherd at Hayesville. Mrs. J. C. Ledford is the new president.

Mrs. Charles L. Burks is the new president of the Black Mountain branch.

WITH THE BRANCHES

The branch at St. James, Hendersonville gave a pair of brass Altar Vases to the Mission of St. John The Baptist at Upward. This active branch has also given large amounts of clothing for Church World Service.

From Mrs. E. A. Dobbin of Happy Valley comes the following enthusiastic report which we pass on to you in Mrs. Dobbin's words: "The only part of the Chapel of Rest now functioning 100% is the Woman's Auxiliary. Speaking of christian brotherhood, you should visit this branch at one of the meetings. There you would find Methodist, Baptist, Presbyterian and Christian Advent women in addition to the seven Episcopalians. These women from various denominations study together and work together on some project of our Church—The Deerfield Home, the All Saints Memorial offering for Hayesville, the Patterson School, or maybe on a quilt to sell, so we can help some worthy cause brought to our attention. — A woman of the valley who expresses a desire to become a member of the group is welcomed. She takes her place, filling an office or chairmanship when it is her turn. Bragging about this group does not come from a feeling of self satisfaction or smugness, but from pride in the beautiful spirit of cooperation

and helpfulness shown by the members of The Chapel of Rest Woman's Auxiliary."

Another quote is from Mrs. Robert Millikin of The Epiphany Mission, Newton. Mr. and Mrs. Millikin are doing an outstanding work with the Youth Group. Mrs. Millikin writes as follows: "Epiphany's Youth Fellowship of Newton was given assistance of very material nature in December. The organization of ten members ranging in age from 12 to 17 years was planning a variety sale during an October meeting when the Priest-in-charge the Rev. Mr. Campbell and Mrs. Campbell were present. The chief problem was what to have the sale since Epiphany does not meet in the Willis-Reynolds Fund Home Chapel. Mrs. Campbell invited the group to participate in the bazaar of the women of the Church of the Ascension in Hickory on December 1st. This offer was promptly accepted and the meetings thereafter were held in the kitchens, basements and garages with paint brushes, needles and candle making. The Women of Holy Cross in Tryon sent over a large box of very saleable items for the event. Result: Over \$78.00 cleared for a pair of cruets for our Communion Service and the realization by the young people that something can be accomplished in youth that will be of lasting value to the Church and that young and old Episcopalians working together can accomplish much."

The Blanche Myers Shermer Memorial Church School room at Grace Memorial Church in Asheville has been completely furnished and dedicated.

The beginner's room has been furnished with two tables and 20 chairs in the Woman's Auxiliary project. A memorial plaque has also been placed.

Mrs. J. E. Crownover was chairman of the Auxiliary committee. Other members were Mrs. R. W. Campbell, Mrs. Jessie Huff and Mrs. L. O. Howards.

It Can Be Done

the Rev. N. C. Duncan

The writer is deeply interested in the work of the Episcopal Church in the country. There are many who say that we cannot do work in the country, and let their actions to their belief in doing nothing about it. But if the Church is willing to study the rural field and adapt its methods to the needs we can be successful.

A case in point is what Capt. W. H. Wheat has been doing in the Burke County missions. It was the privilege of the writer last fall to baptize nine children in Saint Mary's, Quaker Meadows, who were brought to Baptism by Capt. Wheat. His good wife had worked hard to train a choir of youngsters, who provided music for the services, and who looked most attractive in their vestments.

It was also my privilege to be present at a service a few months earlier at which the Rev. Dargan Butt baptised four children. Thirteen baptisms in six months in a country mission is evidence that the Church can grow in the country, if we have workers who know how to appeal to rural folks. Capt. and Mrs. Wheat are both deeply consecrated and have a genuine humility which disclaims credit for much that they have done.

The Church Army has demonstrated its usefulness in the work which Capt. Wheat has done and is doing. It was the writer's privilege to serve a mission in Tennessee last fall in which Capt. Wheat had worked some years ago. They remembered him and had high praise for him.

He deserves the confidence and support of the Diocese.

The Rev. Arthur Brimley Dies

The Rev. Arthur Holmes Brimley, perpetual deacon of the Diocese and former Asheville banker, died December 8 at his home at 58 Sherwood Drive, Asheville.

He had been ill for several months and last August underwent surgery in Boston, Mass.

Funeral services were held on December 10 in Trinity, Asheville. Bishop Henry and the Rev. John W. Tuton, rector, officiated. Burial was in Calvary cemetery.

Mr. Brimley was assistant cashier at the Bank of Asheville when he was commended in April, 1954, by the governing committee of the Diocese to the bishop for ordination to the perpetual diaconate.

Upon being ordained in the Church, Mr. Brimley was assigned to Trinity Church as assistant deacon. He was serving in this capacity at the time of his illness.

On May 30, 1954, when he retired from the bank he was honored by the bank directors in resolutions which expressed the board's appreciation of "his

long years of valuable service to the bank, their high regard for his outstanding personal character, their feeling of close personal friendship for him and their deep regret at his retirement."

He was a native of Raleigh and was educated in the public schools of Raleigh and at N. C. State College.

He was the son of the late Herbert H. and Edith Jane Taylor Brimley. His father was director of the N. C. State Museum for about 45 years. The elder Brimley was co-author of the book: "Birds of North Carolina."

Mr. Brimley, a licensed lay reader, served once as lay minister in charge of Grace Memorial Church. He was a member of the Civitan Club and for seven years served as its secretary. He also served for one year as treasurer of the Asheville Merchants Association.

He is survived by the widow, the former Miss Nora Lee Williams of Louisville, Ky.; a brother, Robert E. Brimley of Charlotte; a cousin, Dr. Ralph Brimley of Montreal, Canada; and a niece.

The Bishop's Calendar

February:

- 3 9:00 A.M.—Church of the Redeemer, Craggy.
- 3 11:00 A.M.—Grace Church, Asheville.
- 3 4:30 P.M.—Church of the Epiphany, Newton—Ground-breaking.
- 4 12:30 P.M.—Rural Workers Fellowship, Bessemer City.
- 10 8:00 A.M.—Army Reserve Training Center, Asheville.
- 10 11:00 A.M.—St. Francis Church, Rutherfordton.
- 13 6:30 P.M.—Mission Committee, Church of Redeemer, Craggy.
- 15 10:30 A.M.—Auxiliary Executive Board, St. James, Hendersonville.
- 16 11:00 A.M.—Emmanuel Church, Farmville, N. C.—Church Army Co-missioning Service.
- 17 11:00 A.M.—St. Phillips, Brevard.
- 17 7:30 P.M.—Chapel of Rest, Patterson School.
- 24 11:00 A.M.—St. Marks, Gastonia.
- 26 10:00 A.M.—Department of Christian Education, Calvary Church, Fletcher.
- 28 2:00 P.M.—Appalachian School Board Meeting, Bishop's Office.

March:

- 2 10:30 A.M.—Calvary Church, Fletcher—Young People's Officers Meeting
- 3 9:30 A.M.—Church of the Redeemer, Craggy.
- 3 11:00 A.M.—St. Andrews, Canton.
- 4-6 ----- —Religious Emphasis Week, YMCA, Canton.

Confirmations

Dec. 1—*Trinity Church, Asheville:* Celia Ann Ford, Joseph D. Denardo, Virginia T. Lathrop (Mrs. Albert H.).

Dec. 2—*Grace, Waynesville:* Timothy Simes Rothermel, Anthony Hardwick, Llewellyn Atwood Perry, Sheila Raye Ballance, Wayne Thomas Sugg, John Frederick Willmott, Lucy Agnes McHale Willmott.

Dec. 2—*St. Phillips, Brevard:* Mrs. Glenn F. Riley.

Dec. 2—*Calvary, Fletcher:* Randall Keith Cochrane.

Dec. 9—*St. Marys, Asheville:* Anne Hill Snyder, Mary Jane Matros, Millicent Bitter; Brian Mahon Deely, Pauline Hensley Forester (Mrs.), Mary Frances McLean (Mrs. B. A.).

Dec. 9—*Grace, Asheville:* Otto Leeger, Jr., Francis Barwick Carr, Marlene LeBras, Mrs. Lewis J. Fisher, Eleanor Jane Watkins, Kenneth Morris Watkins, John Thomas Watkins, Helen Carver Elias, Cheryl Davis, J. Nathan McCarley, Victoria Loving McCarley,

Carlton Robert Mott, Hapet Papazia

Dec. 9—*Church of the Transfiguration, Saluda:* Walter Lloyd Jones, Virginia Lee Jones (Mrs. W. L.), Frank Wilkins Moore, Queenie Pamela Moore (Mrs. F. W.), Gene Forrest Moore, Samuel Mills Nabers, Flora Sharon Wilkins, Julia Ann Summos.

Dec. 10—*St. Matthias, Asheville:* Charles Chisolm.

Dec. 16—*St. James, Hendersonville:* Barbara Ann Rion, Lillie Thomas Sloan.

Dec. 20—*St. Agnes, Franklin:* Frances Walters Reber, Anna Arrowsmith Leber, Margaret Louise Ordway.

Dec. 20—*St. Johns, Sylva:* Hubert Woodrow Silvis, Bruce Vincent Silvis, Robert Travis Williams, Joan (Mrs. Ed) Martin.

Dec. 23—*Church of the Holy Cross, Tryon:* Dr. John Zenas Preston, Joseph Earle Crawford, David Gatlin Byrd.

Dec. 23—*Grace, Waynesville:* Catherine Ruth Ling, Julia Elizabeth Ling, Frances Louise Leach.

Letters

*Holy Comforter Episcopal Church
Andrews, N. C.*

Our Christian Friends:

The Cherokee County Ministerial Association, meeting in regular session, expressed an acknowledgement of indebtedness and appreciation for the services of the Reverend William L. Russell, past-in-charge of Episcopal Churches in Clay and Cherokee Counties. We wish to recognize his fine Christian Character and the high type of service he has rendered to the Church and Community during the past one and three-quarter years. As he goes to his new charge the Association feels it can join you in the

realization that our loss in his departure will be the gain of the community into which he and his family goes.

Yours in Our Lord,

The Cherokee County
Ministerial Association
s/ J. Edwin Carter,
Secretary

Andrews, N. C.
December 5, 1956

(EDITOR'S NOTE: Mr. Russell is now Rector of St. John's Church in Marion. The above letter was read at a congregational meeting of Holy Comforter Church recently and was forwarded to Bishop Henry.)

Council Meeting

The Executive Council of the Diocese will meet at 10:30 a.m. on April 2 at the Bishop's office. The Rev. Eric W. Veal, Rector of St. Mary's, Asheville, has been named secretary of the Council and was introduced at the January meeting.

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Class 10 A. M. Nursery 11 A. M.

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March, 1957

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Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr. Mrs. M. C. McLaren.....Circ. Mgr.

Keeping

What Is

Not Magic

There is nothing of magic in the keeping of Lent. Prayer, fasting and other observances do not in some magical way place one in command of God's almighty power.

However, such things are aids to spiritual growth, which should be the goal of all those who sincerely desire to keep a good Lent.

Just as a special diet and regular exercise will strip the body to slim lines, destroying the fat which hampers not only the appearance but the ease with which the body is used; so a course of Lenten observance and study will strip the spiritual constitution and clear the way for spiritual growth.

The Lenten observance must have more to it than self-denial. If its purpose is the cleaning, strengthening and

refreshing of our souls distracting interests must be set aside. We must devote ourselves more attentively to spiritual practices. Additional periods of prayer and fasting to bring the flesh into subjection, good reading and meditation will bring us better prepared to greet a joyous Easter.

We present in this issue reviews of a number of books which provide material for Lenten meditation.

It is the hope of the staff of *The Highland Churchman* that our readers will avail themselves of one or many of these books for Lenten reading.

Many of the volumes listed in this issue may be borrowed from the National Council Library at 281 Fourth Avenue, New York 10, N. Y., for two weeks with time allowed for transportation. There is a nominal service charge for each volume. These books are indicated with an asterisk with the review.

Time For Spiritual Growth

Lent is the time for spiritual growth. We send our roots deeper into the rich soil of the Christian faith, making us both stronger within ourselves and better prepared to meet the storms of life with strength and confidence. Then when the joyous Eastertide appears, we, like the hidden bulbs of flowers, can with glad minds sing alleluias to the Risen Lord. But during Lent, we should grow quietly through prayer and meditation.

The following works of Evelyn Underhill provide excellent reading for Lenten meditations:

1. *The Fruits of the Spirit*—deals with the Christian virtues of joy and peace, longsuffering and gentleness, goodness and faithfulness, meekness and temperance, which God gives us through the Holy Spirit dwelling in us.

2. *Light of Christ*—a devotional study of Jesus as Teacher, Healer, Ruler, and the Glorified Life.

3. *Abba*—a good meditation on the Lord's Prayer.

4. *The School of Charity*—meditations on the Creed, especially appropriate for Lenten reading.

5. *The Mystery of Sacrifice*—We are part of the fellowship of the saints around the Lord's Holy Table, the tension of the Upper Room. Mrs. Underhill has a deep knowledge of ancient liturgies and quotes from them frequently.

Last year, we suggested the translations of J. B. Phillips for Lenten reading. They are still recommended.

—Gulielm

Big Step Intellectually

Your God Is Too Small
J. B. Phillips
Macmillan

This book is written in two parts—Destructive, or, Unreal Gods, and Constructive, or, An Adequate God.

Under Unreal Gods the writer says that one of the "two small" idea of God is, "to think that the God who is responsible for the terrifying vastness of the universe cannot possibly be interested in the lives of the minute specks of consciousness which exist on this insignificant planet."

Another "two small" God is the Second Hand God, or the tacit ignoring of God and all religious issues."

Mr. Phillips says, that, in the chapters devoted to the "Unreal Gods," he is trying to "open the Windows of the mind and spirit, so, that the light of the true God may shine through." It seems there are many "Unreal Gods" and "too small Gods" caused by non-straight thinking and environmental in-

fluences, both as a child and as an adult.

The second part of the book is approached in a constructive way and called, An Adequate God. The writer says, "It is a very big step intellectually, emotionally and morally to accept the famous figure of the Christ of history as the designed focusing of God's human life."

If we really want to know God, Jesus Christ gave three indications by which men could know with an inward conviction that His claim and His revelation are true. (John 7:17) (John 14:6) (John 14:6)

The truth taught by Jesus Christ is the right way to live—"not primarily religion, but God himself explaining in terms that men can understand how life is meant to be lived. The belief is different in form but the reader does it with the conviction that he will come to know God best along with his fellow men through the teachings and the personality of Jesus Christ.—F. McL.

'The Saving Person'

The Harper Book for Lent, written by Bishop Dun, is reviewed here by the Rev. Rollin J. Fairbanks, Associate Editor of the Journal of Pastoral Care and a graduate and for a number of years a professor and lecturer at the Episcopal Theological School, Cambridge, Mass. and at Harvard Divinity School.

In this reviewer's judgment *The Saving Person* is without question the best presentation of the basic proposition of Christian faith, that has been offered to the intelligent, thinking men and women of our day. It is reasonable yet found, straight-forward and uplifting. Bishop Dun has an uncanny way of turning over stones familiar to all of us and coming up with extraordinary discoveries which provoke admiration as well as amazement.

While originally organized as the Man Beecher Lectures at Yale last year, the material in this book is not a collection of academic addresses but carefully and skillfully carved steps which enable the reader to reach the summit and see life in its true perspective. Bishop Dun seldom speaks without saying something extremely worthwhile. He has that rare faculty for setting forth profound ideas in seemingly simple and certainly familiar prose.

From time to time the fare may seem rich, the intellectual and religious enrichment too strong for ready digestion. The reader has little opportunity to chew over an idea, there being no relatively uninvolved periods between perception and the next. Once launched, the reader's mind must work continuously. There is no occasional naitangi where one can rest before picking up his burden again. In other words it is a pace which the author himself can readily keep, in fact it is the author's normal pace, but which for some may seem too demanding, hence tiring and possibly discouraging. There are, of course, many others who have been trained on and are accustomed to con-

siderable intellectual discipline, such as the author's original audience, and for them it will prove to be an exciting, invigorating and extremely rewarding ascent.

The very topics themselves indicate the Bishop's sensitivity to the really basic and essential concerns of the thinking man today. Here are the five chapter headings: The Strange Word, Salvation; The Saving Person; The Ultimate Evil as Alienation from God; The Reconciler; and The Bringer of Eternal Life. After a very brief Foreword in which Bishop Dun sets forth the Christian premise that "The Saving Person, the Ultimate Person, entered into and accepted the immediacies of life," he then plunges into an almost anthropological approach that quickly earns a hearing for his subsequent development of Christian doctrine. Proceeding with admirable deliberation he builds fact by fact, thought by thought, and step by step towards the goal of the book, which is the unique relationship and action of *The Saving Person* with the ultimate issues and questions as they are encountered in this life and as they extend into the larger life. The references are homely, often stark, and undeniably real.

In summary: the book deserves to be read—carefully, contemplatively, and piece-meal. Study groups already experienced in digesting serious reading will find that this modestly-priced volume will sharpen this desire to get at the basic facts of man's existence. It is certainly the best Lenten reading that has emerged in several years. We are indebted to the Bishop for his willingness to accept the burden and sacrifice which careful writing always demands of anyone who seeks to set forth in the printed word his deepest and most profound convictions.

The Saving Person by Bishop Angus Dun, Harper & Brothers, 127 pages. \$2.00.

—From *Washington Diocese*.

Twenty-Three Defenders

Modern Canterbury Pilgrims
Ed. by James A. Pike

I have often contended (especially with myself) that what our Church needs is more apologetics—and here is a book of twenty-three persons speaking from their personal experience in the defense of the Church of their choice, the Episcopal Church.

Other churches often thrive by emphasizing the weaknesses of the older communions: surely we could do well to emphasize our strong points in regard to the relative weaknesses of these churches. We can do this without malice toward any of them, and at the same time proclaim the unique position of Anglicanism. Our Church is the most conservative church: no post-apostolic additions as in modern Roman Catholicism, and no loss of central teachings as in many of the modern sects. As a convert to the Episcopal Church myself, the Incarnation meant little to me until I began to study theology beyond the confines of my former church affiliation. (Now it is the almost-central theme of my preaching ministry.) On the other hand, our Church is the most liberal Church: no index and no commitment to any set philosophical system, thus freeing the Church to examine its teachings of the light of all human thought. Anglicanism is a family of Christians whose loyalty is well defined, but whose

freedom to interpret this loyalty is most limitless.

The witness of Dr. William G. Polla appealed to me most, because he was probably better able to describe my faith in science as ultimately a hopeful quest, insofar as man's salvation through science is concerned. "Man must give up his notion of religion as a private affair" and find his place in "nothing less than the great historic witness of the Catholic Faith." He is a prince of scientific thinkers bowing before the throne of the Queen of Sciences. Theology was called in the middle ages acknowledging that the Church is the proclaimer of the greatest of sciences, the knowledge of God. Many of science are once again ready to hear what the Church has to say.

The Foreword states that there should be no such book as this, but after reading the book I find that it gave me a deeper appreciation of the Church of my choice. My only criticism is that it did not contain the personal witness of more people of more humble positions in life. Our Church is not just a group of intellectuals, even if the average Episcopalian may be more enlightened than the average outsider. This is because of the nature of things: how can he be instructed in a communion of the more enlightened!

—Gulielmus

Noted Briefly

Biblical Theology and Christian Education by Randolph Crump Miller (New York, Scribner's. \$3.50). In line with the new approach to religious education of children, this book emphasizes the relevance of the Christian revelation in the Christian community, rather than the overdone subject of method and technique. The author, Professor of Christian Education at Yale Divinity School, is "concerned that the Bible itself illuminate the relationship of daily living in terms of the resources of the Gospel." (*)

A Reporter Finds God Through Spiritual Healing by Emily Gardiner Neal (New York, Morehouse-Gorham. \$3.50). The author, a professional journalist, originally intended this book to be a report on the phenomenon of non-medical healing. During her skeptical but fair-minded research, she found God. She describes with precision and honesty her journey from agnosticism to faith, while revealing the scope and meaning of spiritual healing, from beginnings to its present rival. (*)

For Children: A Boy Named Peter

Free For Peter, by Kate Seredy, Viking Press; \$2.50.

This is a fascinating little story, written and illustrated by a famous writer of children's books. It none the less would appeal to adults because of the purity of the story and the pathos of the little lame boy named Peter.

It is a short book, 102 pages in all and easily read in an evening.

Peter is a little lame boy living in Shantytown, his mother works in a laundry and Peter is lonely and afraid all the time. He is afraid of many things. He is afraid of the rats, the huge cats, the fighting dogs and the rough boys who inhabit Shantytown. He is cold, wet and hungry most of the time.

But, amidst all the squalor, Peter meets two friends, who in the course of time alter his entire life. The first friend is a poor tired old man, who, like Peter, is cold, wet and hungry. Together they make a bonfire in the awful yard and

there their friendship and understanding of each other is born. The man's name is Tramp and he teaches Peter not to be afraid of the animals and the rough people.

The second friend is a big burly policeman, Pat. Peter and Pat make a small secret garden, in the midst of the tin cans, broken bottles and junk. It is in this garden that Tramp brings the Christmas tree, lighted with many small candles. Shadowy forms begin walking toward the light until all the people in Shantytown are gathered around Peter's small tree and they see for the first time the little secret garden that Pat and Peter have made and there the idea is born, they will all have a big garden together.

Peter grew up and became a famous builder and Shantytown is no more. All the houses are mended and painted, the garden is tended and beautiful and Peter's dream came true—F. McL.

Modern Confusion Quietened

From God Hath Joined. By David R. Mac.

There is much need for study concerning the sacrament of marriage in the light of modern confusion and widespread failure in this phase of human life.

This book sets forth the God-given purposes of marriage as three-fold: creation, sexual fulfillment, and companionship.

The second section deals with the intricacies of marriage and its sacramental

nature. This portion of the book could be read with profit by both married and unmarried couples, especially those anticipating marriage.

The third division deals with the problems of home-making, mutual adjustment and the inevitable times of tension.

The last section relates the family to the larger society, including in-laws, neighbors, social life and Church.

The book contains only about eighty pages. —Gulielmus.

Noted Briefly

Return to Reality by W. P. Witcutt (New York, Macmillan. \$1.65). Here is a lively document of the path of an Anglican layman who became a Roman Catholic priest who later broke with the Roman Church and returned to the Church of England. The atmosphere of the English seminary, the city of Birmingham, and small villages is as vividly conveyed as the spiritual struggle of the author. (*)

Being is Believing by Bryan Green (New York, Scribner's. \$2.50). In clear and non-technical language, this well known evangelist explains some of the fundamentals of the Christian faith. He analyzes phrase by phrase The Apostles' Creed, The Lord's Prayer, The Sermon on the Mount, and The Ten Commandments, suggesting a Bible reading for each phrase. The book is well suited for daily devotional reading. (*)

Sacramental Thought and Practice

Understanding The Sacraments, by Carroll E. Simcox; Morehouse-Gorham Co.

This book teaches with great clarity and beauty "the sacramental thought and practice of the Anglican Communion." It is to this tradition that we belong thus making the reading of this book pure joy. Dr. Simcox stresses the theology of the sacraments as distinguished from the liturgical aspect.

The writer takes each of the sacraments and explains its meaning. Beginning with Holy Baptism he goes on to Confirmation, Holy Communion, Confirmation and Absolution, Holy Matrimony, Holy Orders and Holy Unction.

The chapter on Holy Communion or Eucharist is beautifully written and any lay-person who reads and digests it will become a more intelligent church person thereby. For instance: "you come away from the altar strong in the strength that God supplies, ready for any temptation, every struggle with evil and every good work. As Martin Luther says, 'When Almighty God tells me, this is my body and my blood, then we

must believe, for it is God who speaks

Holy Unction means the Sacrament of Healing, but as Dr. Simcox says is not the "last Sacrament intended for those who are at the point of death." "It cannot be too strongly asserted that this is a Sacrament of life rather than of death." "Let us note that to regard Holy Unction as primarily a sacramental help to us as we embark upon our last journey is to misconceive it utterly. But, in his last Extremity a Christian may be helped by these sacraments as a means of preparation.

We are all familiar with the writings of Dr. Simcox—Living the Creed, Living the Lord's Prayer, Living the Commandments. He is an Episcopal clergyman and assistant to the Rector at St. Thomas Church, New York City. He has also served as student Chaplain at the Universities of Illinois and Wisconsin.

"Thus understood, the sacramental means of grace are indeed our hope and glory—our preparation for it, our anticipation of it, our participation in it, our assurance of it."—F. McL.

Prayers From Many Lands

In His Name: Prayers for the Church and the World, is an ecumenical prayer book. It grows out of the wish of the compiler, the Rev. George Appleton, secretary of the Christian Literature Committee of the Conference of British Missionary Societies, for a cycle of prayer that would help him pray for the work of the whole Church, not just his own Anglican Communion or the missionary society through which he

takes up his share in the Church's Missionary Council, Mr. Appleton for that others shared his wish. The result is a book of prayers and biddings from a rich heritage of past ages and from many lands and spiritual viewpoints. Sources range from Thomas à Kempis to a BBC broadcast, and there is an index of subjects. *In His Name*, is available for \$3 from St. Martin's Press, 120 Park Ave., New York, N. Y.

Front Line Troops

The Church Under the Cross by J. B. Phillips (New York, Macmillan. \$2.50). In his characteristically vigorous style, this English clergyman writes of the front-line troops of church missionary work. From overseas letters and re-

ports, the author builds a strong case for these courageous workers who answered the call to high adventure. He also points out the similarity between this work and the activity of the young Church of the Acts of the Apostles.

Noted Briefly

Hymns and the Faith by Erik Routley (Greenwich, Seabury Press. \$6). Forty of the best known hymns are presented in this new contribution by a leading English hymnologist. The author's purpose is "to discuss each hymn with the emphasis on what it says, to elucidate the occasional obscurity, and, by reference to scripture and the Church's teaching, to throw light on our traditional Christian beliefs as they are embodied by traditional Christian songs." (*)

The Bible Today (New York, Harpers. \$5). Originally a special supplement to the London *Times*, this illustrated collection presents the latest findings in major fields of Biblical study. Historical, social, and literary aspects of Old and New Testaments are discussed in brief articles by twenty-nine Christian scholars. (*)

Rethinking the Christian Message by Norman Pittenger (Greenwich, Seabury Press. \$3.25). This book deals with the intellectual difficulties created by certain ways of stating the Christian message. The relationship of Christianity to twentieth century living is discussed, particularly the problem of how supernatural aspects of Christianity may be restated for our time. The author is the General Theological Seminary's Professor of Christian Apologetics. (*)

Man in the Middle by James A. Pike and Howard A. Johnson (Greenwich, Seabury Press. \$2.25). A tempted man debates with two voices on the Seven Deadly Sins. These realistic dilemmas, presented in a colloquial style, provoke discussion and reflection on man's duty to God and neighbor. Dean Pike, of the New York Cathedral, is the well-known author of many books. Canon Johnson is on the Cathedral staff and an Adjunct Professor of Religion at Columbia University. (*)

Psychiatry and the Bible by Carroll A. Wise (New York, Harpers. \$3). The insights of religious faith, as expressed in the Bible, and psychiatry are brought to bear on man and his problems. Through this combined approach, the reader may gain a deeper understanding of himself. The author is a leader in the field of pastoral counseling. (*)

Man at Work edited by George E. DeMille (New York, Longman's Green. \$3.50). This series of papers delivered at the Church and Work Congress in October, 1955, shows that religion should be as relevant in factories, shops, offices, and mines as it is in church. Among the contributors to this highly interesting volume are Arnold J. Toynbee, Henry Cabot Lodge, Jr., and Benjamin F. Fairless. (*)

Four Tar Heel Radio Stations Honored

Radio stations and churchmen who have brought the Protestant Radio and Television Center in Atlanta, Ga., to its present stage of development were honored at a dinner at the Center on February 18.

During the two-day program the quarter-million dollar television production facilities of the Center were dedicated.

Twenty-eight stations which broadcast the first radio program produced by the Center 12 years ago and have continued regular broadcasting received citations for their contribution to the religious life of the nation.

North Carolina stations honored were WWNC, Asheville; WSOC, Charlotte; WPTF, Raleigh; and WSJS, Winston-Salem.

Bishop Ives Cabin Being Restored

Last summer the Church of the Holy Cross at Valle Crucis purchased the Bishop Ives cabin from its owners with plans to restore the cabin which has great historical value to the Church.

The cabin was built in 1843 and used by Bishop Ives when he came to the valley. He established then a mission with a three-fold purpose:

To provide an associate mission to people in the northwest mountain area.

To establish a day-school for mountain children.

To organize a seminary to train local men for the ministry.

The congregation at Valle Crucis has a committee to restore the cabin and site has been selected for the building.

The group is now raising funds for the restoration. The committee has estimated that the work will cost \$1,700.

Plans are under way to excavate the new site, move the cabin to it, get a new roof, sills and joists to replace the rotten ones.

The committee will be glad to receive contributions from friends of the Church for restoration of the building.

Contributions should be mailed to Mrs. Howard Murry at Valle Crucis and marked "Bishop Ives Cabin."

Portrait of Mrs. Holt Unveiled

A portrait of Margaret Locke Erwin Holt was unveiled January 4 at St. Mary's Junior College in Raleigh in Holt Hall, a dormitory given by her husband, Lawrence Shackleford Holt in the year 1928.

The portrait by Hugo Stevens was the gift of these sons and daughters, Erwin A. Holt of Burlington, Mrs. Walter Brooks of New York City, Lawrence S. Holt and Mrs. Holt Clark of Asheville. A number of relatives and close friends of the family and the donors were in attendance.

Mrs. Holt was the daughter of Col. Joseph J. Erwin and Elvira Jane Holt

Erwin. She was born in 1852 at her grandfather's plantation, Bellvue, near Morganton. She died in 1918. In 1878 she married Lawrence S. Holt, son of Edwin Michael Holt, pioneer cotton manufacturer. For some years he lived in Asheville with his son, Lawrence Holt, Jr. In addition to the building of St. Mary's, he made large donations to the Episcopal and other churches. Christ Church School at Arden and the Episcopal Seminary at Alexandria, Va. are beneficiaries of benevolent trusts established by him. He died in 1937 and is buried with Mrs. Holt in Burlington at the Church of the Holy Comforter where he built in 1911.

Sponsors Sought For Refugees

A hope that Episcopalians would "widen their interests" from Hungarian refugee resettlement to the Church's total refugee resettlement program was expressed by the Rev. Alexander Jurisson, shortly after his return from Austria. Mr. Jurisson, Assistant Secretary of the Church's Committee for World Relief and Church Cooperation, spent four weeks working among Hungarian refugees abroad as leader of a three-man Church World Service team.

"Episcopalians now interested in the Hungarian problem must not forget other refugees who have been in Euro-

pean camps for the last five or six years," he declared, pointing out that guarantees of housing and employment are now needed for some eight hundred of those refugees, who will arrive in the United States between now and April for Episcopal Church resettlement.

Mr. Jurisson said that the Church's most productive work of refugee resettlement had been done through group and parish sponsorship, rather than through individuals, and asked Episcopal churches to send sponsorship applications through their diocesan social relations committees.

Men To Conduct Lenten Services

Five lay readers and eight laymen of George's Church in West Asheville will conduct services of Evening Prayer at the church during Lent.

The services will be held at 5:30 p.m. Mondays, Tuesdays, Thursdays and Fridays. The Rev. Howard M. Hickey, pastor-in-charge, will have special Lenten services on Wednesday.

Lay readers who will conduct the services are Dan Wilder, G. Henry Ramsey, Porter Crisp, Franklin Butler and Dr. Charles Patton. They will be assisted by James Jeter, Dick Church, William Hudson, Amos Campbell, Boyce Carrigan, Gilbert Maney, Ted Susac and Thomas Dillard.

The services are a project of the Men of St. George.

Mrs. Taylor Dies

Mrs. Charles D. (Lou) Taylor, a communicant for many years at the Church of the Holy Cross at Valle Crucis, died February 8 in Duke Hospital after seven months of failing health.

Funeral services were conducted on February 10 in the Church of the Holy Cross by the Rev. Rhett Winters, priest-in-charge, assisted by the Rev. I. Hardin Hughes, Chaplain of Saint Mary's Junior College.

Mrs. Taylor, who would have been 75 years old on February 9, had been closely identified with this Diocese since she was a young woman. She left her home in Scotland Neck to teach for two years in the Beaver Creek section of Watauga County, at the request of Bishop Cheshire.

She taught two more years at the school in Valle Crucis before her marriage to Charles D. Taylor, a prominent farmer of the Valley.

Mrs. Taylor had always taken a leadership part in all the activities of the church and its school work, and her influence has gone out among the students of the school. She also operated a boardinghouse in the Valley for many years.

She is survived by two daughters, Mrs. Howard Murry of Valle Crucis and Mrs. Nancy Taylor of Duke Hospital; three sons, Gordon and Bynum of Boone County of Valle Crucis, and Gilbert of Raleigh; and a step-daughter and a step-

Welsh Will Edit Forward Tracts

A new editor of Forward Movement publications has been appointed by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop. The Rev. Clement W. Welsh, a member of the faculty at Kenyon College, will succeed the Rev. Francis J. Moore, editor since 1950, who will retire on August 27.

Mr. Welsh is presently associate professor of religion and chairman of the college's religions department, and associate professor of theology at Bexley Hall, the divinity school. He is also acting chaplain. He has published many articles, poems and reviews and is founder and editor of a parish newspaper, the Gambier *Observer*.

Forward movement publications publishes a devotional pamphlet, *Forward-day-by-day*, as well as two hundred other items, which have found wide use in Episcopal churches and in other Communities throughout the world.

Dr. Pendleton Dies

The Rev. Dr. W. H. K. Pendleton died on December 8, 1956, at his winter home in Florida. He was one of the small group who helped Bishop Finlay to start the Kanuga Conferences and served as rector of the Church of the Advent, Spartanburg, S. C., for 30 years. Although he retired in 1939, he had been serving as a supply preacher in many different places, particularly in Florida. His summer home has been at Flat Rock for many years.

Payments on Quotas and

ASSESSMENTS

Assigned

Paid

QUOTAS

Assigned

Paid

PARISHES

\$ 450.00	\$ 450.00	Asheville, St. Mary's	\$ 1,980.00	\$ 1,981
217.00	217.00	Asheville, St. Matthias	880.00	285
1,668.00	1,668.00	Asheville, Trinity	7,470.00	9,051
1,167.00	1,167.00	Asheville, All Souls	5,200.00	5,250
178.00	178.00	Black Mountain, St. James' ..	720.00	720
243.00	243.00	Brevard, St. Philip's	1,080.00	1,080
119.00	119.00	Flat Rock, St. John's	530.00	530
531.00	521.04	Fletcher, Calvary	2,310.00	2,311
908.00	908.00	Gastonia, St. Mark's	4,010.00	4,020
595.00	595.00	Hendersonville, St. James' ..	2,640.00	2,100
702.00	702.00	Hickory, Ascension	3,210.00	3,219
403.00	403.00	Lenoir, St. James'	1,790.00	1,823
263.00	263.04	Lincolnton, St. Luke's	1,100.00	600
273.00	273.00	Marion, St. John's	1,200.00	700
753.00	753.00	Morganton, Grace	3,340.00	3,340
561.00	561.00	Rutherfordton, St. Francis' ..	2,480.00	2,480
300.00	300.00	Shelby, Redeemer	1,310.00	1,314
1,236.00	1,236.00	Tryon, Holy Cross	5,470.00	5,470
234.00	234.00	Waynesville, Grace	1,040.00	1,040
184.00	184.00	Wilkesboro, St. Paul's	750.00	750
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\$10,975.00	\$10,975.08	TOTAL PARISHES	\$48,510.00	\$48,066

MISSIONS

\$ 32.00	32.00	Andrews, Holy Comforter ... \$	145.00	145
32.00	32.00	Arden, Christ School	145.00	145
151.00	151.00	Asheville, Grace	680.00	680
120.00	120.00	Asheville, Redeemer	530.00	260
42.00	42.00	Asheville, St. Luke's	195.00	195
66.00	66.00	Asheville, St. John's	295.00	25
218.00	218.00	Asheville, St. George's	890.00	890
152.00	152.00	Bat Cave, Transfiguration ...	670.00	670
29.00	29.00	Beaver Creek, St. Mary's ...	135.00	—
94.00	94.00	Bessemer City, St. Andrew's ..	420.00	106
123.00	123.00	Blowing Rock, St. Mary's ...	540.00	540
55.00	55.00	Boone, St. Luke's	225.00	225
25.00	—0—	Burnsville, St. Thomas'	32.00	—
25.00	25.00	Burke County, St. Paul's	115.00	105
230.00	230.00	Canton, St. Andrew's	1,020.00	325
25.00	25.00	Cashiers, Good Shepherd	100.00	100
31.00	31.00	Cherokee, St. Francis'	145.00	145
51.00	51.00	Edneyville, St. Paul's	240.00	240
103.00	103.00	Franklin, St. Agnes'	460.00	460
25.00	25.00	Franklin, St. Cyprian's	53.00	50
87.00	87.00	Highlands, Incarnation	450.00	450
25.00	25.00	High Shoals, St. John's	53.00	53
25.00	—0—	Kings Mountain, Trinity	32.00	—
25.00	25.00	Legerwood, Chapel of Rest ...	42.00	42

Assessments For the Year 1956

ASSESSMENTS		QUOTAS	
Assigned	Paid	Assigned	Paid
34.00	34.00	Lincolnton, Our Saviour -----	160.00 58.00
25.00	25.00	Lincolnton, St. Cyprian's -----	32.00 24.26
25.00	25.00	Linville, All Saints -----	105.00 50.00
25.00	25.00	Little Switzerland, Resurrection	105.00 —0—
32.00	32.00	Morganton, St. Mary's -----	125.00 125.00
25.00	25.00	Morganton, St. Stephen's ---	105.00 25.00
132.00	132.00	Murphy, Messiah -----	520.00 303.00
25.00	18.75	Murphy, St. Barnabas' -----	53.00 24.18
25.00	25.00	Penland, Good Shepherd ----	63.00 63.00
—0—	48.00	Newton-Conover, Epiphany--	—0— —0—
36.00	36.00	Rutherfordton, St. Gabriel's ..	165.00 90.00
80.00	80.00	Saluda, Transfiguration -----	267.00 267.00
57.00	57.00	Spruce Pine, Trinity -----	215.00 215.00
60.00	60.00	Sylva, St. John's -----	270.00 270.00
25.00	25.00	Tryon, Good Shepherd -----	115.00 115.00
25.00	25.00	Upward, St. John's -----	63.00 63.00
74.00	74.00	Valle Crucis, Holy Cross ----	330.00 330.00
25.00	25.00	Watauga, St. John's -----	32.00 47.00
—0—	—0—	Blackstone Mission -----	—0— 21.26
<hr/>		<hr/>	
521.00	\$ 2,512.75	TOTAL MISSIONS -----	\$10,337.00 \$ 7,941.73
496.00	13,487.83	TOTAL -----	\$58,847.00 \$56,008.08

Prelate To Visit Jamestown

Episcopalians will play a leading part in the English speaking world's tribute to America's beginning at the Jamestown Festival in 1957.

The Rt. Rev. Henry Knox Sherrill, riding Bishop of the Episcopal Church, and The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury and Primate of all England, will travel together to Virginia in April for celebration of the 350th anniversary of the founding of the first successful English colony in America, and the simultaneous transfer of the Anglican Church to the New World.

It is also expected that a member of the British royal family will be present at some part of the festival.

The Bishop of London has been invited to conduct a service in Old Jamestown Church June 16, commemorating the first recorded celebration, in 1607, of

the Holy Communion on American shores. The House of Bishops at their November meeting, designated June 16 "Jamestown Sunday."

Bishop Sherrill and the Archbishop of Canterbury will arrive at Cape Henry on the Virginia shore April 26 for the restaging of the English landing in 1607. On April 28, the Anglican prelate will conduct a service commemorating the first act of the English, the raising of the cross on the beach at Cape Henry.

On April 29, the two have been invited to the Jamestown area, where the English settled on May 13, 1607 after sailing up the James River from Cape Henry. The Archbishop will be asked to conduct a service in Old Jamestown Church, which was built in 1639 and is the only 17th century structure still standing above ground on the Jamestown site.

N. C. Council Re-Elects Bishop Baker

The 20th Annual Meeting of the North Carolina Council of Churches was held January 29-30 in Home Moravian Church in Winston-Salem. Almost 400 delegates to the Council assembly and the Women's Department registered during the two days.

Those attending heard addresses by Dr. G. Ray Jordan, Dr. Albert T. Mollegen, Dr. J. McDowell Richards, Mrs. Monica Owen, A. T. Spaulding and Mrs. Theodore O. Wedel.

In the Council's business session, the Rt. Rev. Richard H. Baker was re-

elected president, Dr. Cecil W. Robbins first vice president; J. H. Roundtree second vice president; Mrs. P. Hun Dalton, secretary; and E. B. Hobgood treasurer.

Winners To Visit N. Y.

A trip to New York as guests of the National Council will be awarded to the four winners of the Essay Contest being held in connection with the 1957 Church School Missionary Offering.

Subjects selected for the Essay Contest are the three areas of the Church life and work to be aided by this year's Offering:

"A Church for People on the Move" (Chapels on Wheels).

"Haiti Needs Christ-Centered Schools" (Church Schools in Haiti).

"The Negro Opportunity Today." (Ministry to Negroes).

The essays will be divided into two age groups: 11-13 and 14-17, with two winners selected from each group. Winners in New York, the winners will visit Seabury House, the Church's national conference center in Greenwich, Connecticut, the New York Cathedral (St. John the Divine); and National Headquarters, New York City. The winners will also appear on the nationwide TV program *Lamp Unto My Feet*.

All essays must be received at National Headquarters, 281 Fourth Avenue, New York City, not later than April 15, 1957. Winners will be notified by April 25. Church schools throughout the country have already received material describing the 1957 Offering's objectives.

3,114,623 Members

The Episcopal Church recorded an all-time high of 3,114,623 members in 1956, an increase of 101,053 over the previous year. The figures were reported in the 1957 Episcopal Church *Annuaire*.

The yearbook also reported that the clergy increased by 311 to a total of 7,884 while the number of lay readers grew by 1,042 to 10,587. Parishes and missions increased 2.53 per cent to 7,224.

Infant baptisms stayed relatively stable last year to totaling 99,555, but adult baptisms went up 5.13 per cent to 21,434. Confirmation increased by 5.18 per cent to 119,323, while the full communicant strength of the Church rose to 1,922,920, a gain of 3.06 per cent.

Confirmations

- Jan. 2—Grace Church In-the-Mountains, Waynesville: Barbara Haviland Weiler.
- Jan. 6—Church of the Epiphany, Newton: Alfred Terry Zirkle, Gitte Thylstrup McKeown.
- Jan. 12—St. Matthias' Church, Asheville: David Jones, Diane Lynch.
- Jan. 20—Church of St. Francis of Assisi, Cherokee: Raymond Penn Lightfoot.

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Asheville, N. C.

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The Bishop's Calendar

ARCH:

- 12 Lenten Mission, Chapel of the Cross, Chapel Hill.
 15 Adult Training Conference of the National Department of Christian Education, Charlotte, N. C.
 6:00 P.M.—St. Mary's House, WCNC, Greensboro.
 11:00 A.M.—Church of the Ascension, Hickory.
 22 12:00 M.—Noon Preaching Services, Trinity Church, Columbia, S. C.
 7:45 P.M.—Church of St. Martin in the Fields, Columbia, S. C.
 8:00 P.M.—Church of the Incarnation, Atlanta, Ga.
 9:30 A.M.—St. Paul's Church, Edneyville, N. C.
 11:30 A.M.—Church of the Transfiguration, Saluda, N. C.
 29 12:00 M.—Noon Preaching Services, Church of the Advent, Birmingham, Alabama.
 11:00 A.M.—St. Luke's, Lincolnton, N. C.
 3:00 P.M.—Church of Our Saviour, Lincolnton.
 5:00 P.M.—St. Cyprian's, Lincolnton.
 7:30 P.M.—St. Andrew's, Mount Holly.

UIL:

- 10:30 A.M.—Executive Council, Bishop's Office.
 6:30 P.M.—Lenten Program, All Souls', Biltmore.
 8:00 P.M.—Church of the Redeemer, Craggy, Asheville.
 9:30 A.M.—St. John's, Lower Watauga.
 11:00 A.M.—Church of the Holy Cross, Valle Crucis.
 3:00 P.M.—St. Anthony's, Dutch Creek.
 8:00 P.M.—Church of the Redeemer, Craggy, Asheville.

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Holy Communion, 11 A. M. 1st Sundays

Morning Prayer & Sermon 11 A. M.

Church School 9:45 A. M. Adult Bible

Class 10 A. M. Nursery 11 A. M.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

April, 1957

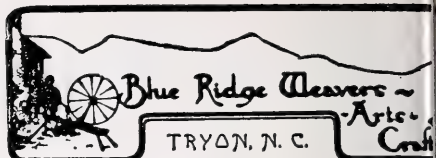
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Easter*

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— SAFETY —

**The Highland
Churchman**

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Porter L. Crisp.....Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

Jesus Was Dead

By the Rev. W. Melvin Maxey

It was past three o'clock on Friday. Jesus was dead. He on whom the disciples looked as the promised Messiah was dead. Jesus, whom they loved and revered in, whose words gave new life and inspiration, and whose promises they had accepted, was no longer alive. In fact, He had been buried.

The tomb in which He was buried had been purchased by Joseph of Arimathea, who was able to obtain Pilate's permission to take the body of Jesus from the cross. Joseph of Arimathea was a man of position and authority; he recognized this. Therefore, he permitted Joseph to dispose of the body. Ordinarily, removing the bodies of condemned criminals from their crosses was prohibited. They were to be left there to rot in the warm sun and to be food for the carrion birds. Criminals were not to be honored by any sort of a funeral. But Joseph of Arimathea was a man of prominence and influence, and he gave him permission to take the body down from the cross to be buried. Besides, Pilate saw no reason for this man's being condemned in the first

place, but the forces of evil had banded together and pressured him into allowing the Man to be crucified. Jesus' death had saved Pilate's position as Governor—perhaps his life. Let Him be buried, that Man who was Victim to man's cruel hate, but let it be done quietly and without any further disturbance.

Joseph and Nicodemus (another secret disciple, who came to Jesus by night) saw to it that Jesus was buried with reverence. He was shrouded in linen and the usual mixture of myrrh and aloes. The cemetery was close to the place where He was crucified. As little ceremony as possible must attend the burial, for the Christian leaders did not wish to antagonize the Jews any more and cause further disturbance. Enough had been done already.

However, some of the Jews learned of the request of Joseph of Arimathea and desired that soldiers guard the tomb to prevent any trickery on the part of the Christians. They had heard of the rumors of Jesus' forthcoming return to life—and to prevent His Body

from being stolen and having someone else appear as the former Jesus, they requested that a few soldiers be placed there to see that this did not happen. Their request was granted.

The day (Friday) drew to a close and darkness and silence enclosed the garden. The silence and the darkness must have added much to the solemnity of the responsibility of guarding the tomb. The long hours crept on until the morning sun again brought light and activity. Conversation flowed back and forth among the soldiers. A good man had been killed and buried, and soldiers were soldiers, and it was just another silly order, like hundreds of other silly orders which had been given before. Just as well guard the tomb of a well-meaning but mis-guided teacher as a great general or anybody else. Orders were orders and what difference did it make?

The Jews were celebrating their great feast of the Passover, in remembrance of their safe delivery from the Egyptians by the angel of death. It was a great holy day. The Holy City was filled with excited pilgrims and guests. The Paschal lambs were ready for the feast. The unleaven bread and bitter herbs were prepared. The festal wine flowed freely in its proper course and the Great Hallel was sung with robust warmth and thanksgiving. The great annual feast was here again. Few remembered the unpleasant incident of the previous day. Jesus of Nazareth was dead, and that was that.

It is impossible to speculate on the thoughts and actions of the disciples of Jesus. They, of course, were in extreme confusion, utter dejection and bewildered by the humility of having their beloved Leader put to death under such circumstances. It was a case of mob violence and an-unheard-of miscarriage of justice. With heads bowed in their houses they must have pondered over it all. They could not make any sense of it, and all day long walked

about, dazed, and aimlessly pondered over this saying of Jesus, then that saying. "Jonah in the whale . . . des . . . this temple . . . the third day . . ." somehow these sayings made no sense, the shock of His death was the only thing they could remember.

Then came the evening of the Sabbath (Holy Saturday) and with it quietude and darkness. The soldiers' watch was tiresome, all the conversation became stale, and weariness called for sleep. Fatigue had deadened their senses and the stillness of the night made it difficult for the soldiers to stay awake. In the middle of the night there was a quick sound, like that of a sliding stone, but the soldiers were only slightly aroused. They did not see that the stone had slid from the tomb. They saw and heard nothing. So they fell back into their sleepy state. The silence was destroyed by the Son of Man who walked alone in the garden.

No one saw Him leave the tomb. No one heard His movements as He slipped aside His shroud-clothes. No one witnessed His rising from the prone position and stand upright again. In the still silence of the night, when all the world was wrapped in sleep, the Son of Man rose from the tomb and walked among the dew-covered olive trees.

No eye-witnesses to the Resurrection were present. The silence of the evening is profound. But that does not destroy its reality. Silence surrounds all the great mysteries of life and existence.

Think of the silence of Bethlehem . . .
When Christ Jesus was born . . .
The Virgin Mary in pain of travail
The shepherds on the silent hills . . .
The silent stars twinkling breathlessly . . .

The silence of Christmas.
Think of the silence of Creation . . .
The breath of God silently moving
chaos into cosmos . . .

the silence of sunrise at early dawn . . .

the silence of an evening sunset . . .

be still and know that I am Creator.

the silence of death . . .

the death of Christ on the cross . . .

the silence of the tomb . . .

the silence of Loving Mother pondering over what has happened to her child.

Silence

Christ was taken down from the Cross . . .

Silence

they laid Him in the Virgin Tomb . . .

Silence

the hours of the Sabbath stretch out . . .

there was the greatest silence of all—the Resurrection!

the wonderful the silent fact of the empty tomb.

* * * *

toward the dawn of the first day of the week (Sunday), at daybreak, Mary Magdalene, Mary the mother of James, and Salome came to the tomb to see the body of Jesus. When they came to the tomb they found it open. The guards were gone. They had fled. All the chief priests what had taken care of the tomb which they were ordered to guard was open and Jesus was gone—where they did not know, He was not there. The women were distressed when they saw that the soldiers were gone, and filled with great grief when they went into the tomb and did not find the body of Jesus.

In their distress, they stood outside the tomb, weeping. Mary Magdalene looked slightly and caught a glimpse of a man standing nearby, but she supposed that he was the gardener. The woman, why are you weeping? Whom do you seek?" he asked. In her confusion, and sobbing, she still thinking that he was the caretaker, said, "If you have taken him away, tell me where he has laid Him."

Jesus said to her. "Mary." She recognized Him and rushed toward Him.

"Touch Me not," He said. "Don't be afraid."

"Go tell my brethren," Jesus told the women. They fled to tell the Good News to the Apostles.

* * * *

Indescribable joy sprang from the resurrection experience. Christians have been rejoicing for twenty centuries, and the gladness is ever refreshing. Tens of thousands of saints all over the world sing annually the joyous hymns of the Resurrection: "He is risen! He is risen! Jesus lives! His power forthtell!" Our minds know not how but our hearts know well, the truth of the Living Christ, supreme over sin and death. God so loved us—yes, us—that He opened the very gates of heaven to us. The proof and token of this is the Resurrection of the dead.

Easter is the great high feast of the Christian year, because we rejoice in the Good News of Everlasting Life. The grave, is not the end of human existence, as many skeptical and faithless people hold. Christ rose from the dead to show us that the truth is otherwise. We shall all live eternally, some in heaven (because we have been saved by our faith in Christ), others in hell because they have not believed in Him and have taken His words and promises in vain. "Because I live, ye shall live also" is His unfailing and everlasting promise to all mankind.

At Eastertide, we rejoice not in what we have accomplished, but in what God has done for us through His Dear Son, Jesus Christ. He has made life abundant available to us. God's greatest desire is that we accept these inestimable benefits, and show our thankfulness to Him through unselfish living.

* * * *

"Who shall roll away the stone," the faithful women said. Before the question was asked, the answer was given. God had rolled away the stone, for God is the answer to all problems.

Man's problems stem largely from the lack of love, and God is the answer to these problems, for God is Love. The

love which He offered to us and which we violently rejected on Good Friday, was offered to us again on Easter Day

and ever thereafter. May we have grace to walk in love, as He who walks before us.

About The Author

The Rev. W. Melvin Maxey is priest-in-charge of St. John's Church, Haw Creek, and St. Luke's Church, Chunn's Cove,—two suburban Asheville missions. He came to the Diocese in 1953 and in addition to his two present

churches has also served the Church the Redeemer at Craggy. He holds a master's degree from the University of Richmond and is a graduate of Luke's School of Theology at the University of the South.



ANGLICAN CHURCH LEADERS who will take part in the 1957 Jamestown Festival are the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury and Primate of All England, and the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church in the U.S.A.

The Woman's Auxiliary

SERVICE — FELLOWSHIP — WORSHIP — STUDY

By *Lanthe Campbell*

h the Branches:

The Executive Board of The Diocesan Woman's Auxiliary met in Henderson for the February meeting. Mrs. Mary Laurens and Mrs. Edgar Holland were hostesses, assisted by a lunch committee from St. James, Henderson and Calvary, Fletcher.

The five groups of St. James are in turn serving tea at the monthly meetings. The groups also have a light supper each Sunday night for the young Churchmen.

THE WOMEN OF ST. MARKS, STONIA, have been busy with individual and group projects and have raised over twelve (\$1200) hundred dollars for their work.

Seventeen members of the Woman's Auxiliary participated in an interdenominational missions study course. The book, "Missions USA" was used. Those who took part on "Episcopal Day" were Mrs. May T. New, Mrs. Dan Lamb and Mrs. R. L. Sanborn. The guest speaker for rural work was Dr. Rufus Morgan of Franklin.

THE SIX GROUPS OF ASCENSION, HICKORY are putting forth every effort to have a hundred per cent of the members giving to Deerfield. Mrs. Kermit Black, the chairman for Deerfield has given much thought and time toward this worthwhile project of the Woman's Auxiliary and the response of the women is magnificent.

The women of Ascension are sewing one day each week for "The Save the Children Federation." The groups take turns in being hostesses for the Coffee Hour each Sunday; for keeping the nursery during the Church hour; for serving the Men's Club supper; and for providing food for the two Youth groups, each Sunday evening.

AT EPIPHANY, NEWTON, the women had a delightful open house at

the home of Dr. and Mrs. Roy Stewart the Sunday of the Ground Breaking Ceremonies. They also had a buffet supper at the home of Mr. and Mrs. Lewis Zirkle for the Rev. Harold Towne who has accepted a call to Epiphany.

The Altar Guild of the Church of the Epiphany would appreciate any old altar linens and hangings for use as they are or to obtain the fine threads in them for re-use. They may be sent to Mrs. Kenneth Cloninger, President of the Altar Guild, Westlake Hills, Newton.

FROM OUR PRESIDENT, MRS. CARPENTER we pass on the following important information: "With the Lenten Season here may we ask you to give thoughts to the following:

1. The Church of the Holy Cross, Tryon has six tapes about 30 min. each, which were recorded by Dr. Whiston during a School of Prayer which he conducted in St. Petersburg last year. They are based on the Lord's Prayer and are a devotional study. You may borrow these tapes by writing Mrs. Roger Shaffer, Tryon.
2. SPRING DISTRICT MEETING will be in May.
3. The ANNUAL MEETING will be at Kanuga, Wednesday and Thursday, June 5 and 6. Registration will be at 10 o'clock. The first general session will be at 11 o'clock. At this time Bishop Henry will bring to the assembly the Keynote Address. Please plan now to have your delegations to come early.
4. Mr. Verduin will arrange to have responsible people to baby-sit if this is needed by our delegates. Will this be a means of getting more women to attend? Can you let me have the thinking of your group by the middle of April? Unless you tell us we do not know what to plan.
5. May I urge you to share all correspondence from Diocesan Officers

The Woman's Auxiliary

with the whole group so that we may become more "Diocesan minded." Officers would like to have answers to letters!

6. Many changes are taking place in the Diocese, so please pray, work

and give for all activities; but especially for our Bishop, Clergy, N. Missions, Deerfield, Appalachian School and Patterson School so that we may have a part in bringing in reality HIS WILL ON EARTH

Women Workers Wanted

Into most of our lives, at one time or another, comes the overwhelming desire *to do something constructive*. Many look for a permanent job or position which gives a chance to make a real contribution using the best of our skills and talents. Here is where the Church can open the door to what you may have been seeking. In its vast mission to many people in many lands, the Church has need of women of varying ages and abilities.

The critical shortage of trained women workers makes urgent the need to recruit college graduates to begin intensive study for the total ministry of the Episcopal Church at its chief schools of graduate training: Windham House, New York City, and St. Margaret's

House, Berkeley, California. The training of deaconesses is planned through the Central House of Deaconesses, Syngere, Illinois.

In addition to these training schools there is an excellent Apprenticeship Program of on-the-job training in the field of College, Parish, Rural, or Social Work. This program is designed for the college graduate who is either committed to work in the Church but wishes practical experience before further academic study, or is interested in working for the Church for a year or two to find out whether she is qualified for, and committed to, professional church work.

For high school students; college students; and young working people there is an opportunity to give service to the needs of others under the auspices of the Church through summer service projects in all parts of the United States and in Alaska, Puerto Rico, and Hawaii. Convenient to our Diocese of Western North Carolina are the Caravans of South Carolina.

The Episcopal Church has a program to fit the talents and desires of all communicants who wish to give it their service.

"There are no duplicates, no refinements, no second chances. This ONE life—yours—will the opportunities for service help YOUR faith grow through the process of action?"

CATHERINE R. PALMER,
Diocesan Chairman of College
and Personnel Work.



Bishop's Easter Message

He is risen!

The darkness of night can lead to fear and destruction. In darkness there is the unknown all around. Man can determine that he is going to move in some direction, but in darkness he stumbles and falls, bumping into unknown objects. He is never quite sure when the next object will appear.

When day comes, then all is made clear. You can know what is around you. You can see the end of your journey and, as you go forward, you can avoid the objects over which you might have stumbled in the dark. You know the direction and you know both the helps and hindrances in the path.

The Easter victory of Christ over sin and death is the same experience as light displacing the darkness. Now we know that sin is not the victory in this world. Now we know that God cannot be overcome. Now we interpret the history as the realization of, or the departure from, God's will. We know the direction and we know the hindrances and the helps. We know wherein is the ultimate end of history.

So, too in our personal lives and in those of our loved ones, we know God's victory over sin and death. Sin temporarily thrusts God from life, but God will be overcome. Death may seem the end, but death does not overcome. Life is eternal. Death is overcome.

The joyous cry of Easter Day is still "He is risen."

M. GEORGE HENRY.



DETAIL OF HAITIAN MURAL, Wedding at Cana, painted by Wilson Bigaud, Holy Trinity Cathedral, Port-au-Prince. Part of 1957 Church School Missionary offering will go to Haiti. A new building for Holy Innocents' Parish School, Port-de-Paix, Haiti, is the 1957 Youth Offering project. The priest-in-charge, Rev. Rigal Elisée, and the Bishop of Haiti, the Rt. Rev. C. Alfred Voegeli, are hoping that Episcopal Young Churchmen in the United States will give out \$26,600 to the building.

Layman's Bookshelf

The Integrity Of Preaching by John Knox; Abingdon Press. \$1.50.

Written primarily for the clergy, this book is one that will interest not only one who preaches and the seminarian but all lay persons interested in good preaching.

In the first two chapters, Mr. Knox gives "some general principles concerning the relation of the Bible to preaching." The writer says "there are two methods of interpreting the Bible. They are the modernizing and the historical methods."

The latter part of the book is devoted to the four kinds of preaching. All preaching is teaching and should be educational. The preacher is the leader of worship and his words will bring people a closer understanding of the Church. To quote again: "There is great wisdom in not giving meat to persons who are ready only for milk but something is wrong when a congregation is permanently on an all milk diet."

When the preacher presents himself to preach, he is priest, prophet and teacher. His offering before the altar is the offering of the "living sacrifice" of himself. The writer speaks here of the importance of meticulous preparation by the priest, of this offering to God. This preaching is worship.

"The spirit stands at the door and knocks—knocks quietly again and again. One does not finally or fully hear without deliberately listening." This preaching is Sacrament. Mr. Knox says that all "true preaching is the work of the Spirit."

Mr. Knox, Baldwin Professor of Sacred Literature at Union Theological Seminary is an outstanding authority in the field of biblical interpretation, is a former member of the faculties of Emory and Fisk Universities, the University of Chicago and Hartford Theological Seminary and is widely known as a lecturer and writer for religious journals. F. McL.

By Means of Death by Hughell E. Fosbroke (Greenwich, Seabury Press \$1.75).

This book of Good Friday meditation by the former Dean of General Theological Seminary is the Seabury Lenten Book for 1957. The Presiding Bishop says in his foreword: "The Dean emphasizes the Majesty and Glory of the Eternal God. His equal insistence that God in Christ does not stoop down from above but operates 'within' the process of human life, charging it with strange new possibilities of achievement." The eight meditations on Words from the Cross are written with imagination and insight.

The Parish Comes Alive by Ernest Southcott (New York. Morehouse-Gorham. (\$2.75).

It tells the story of an experimental program of evangelism carried out in the parish of Halton, Leeds, England. The author, Vicar of St. Wilfrid Church, states that the Church may have a true congregation without necessarily possessing a church, and that a congregation should be a family in Christ. The results of the experiment will be of interest to both clergy and concerned lay people. The Bishop of New York Book for Lent.

The Call of the Minaret by Kenneth Cragg (New York, Oxford. \$6.25).

What the crier of the Mohammedan hour of prayer, the muezin, says is the basis of this highly readable study of Islam and its relations to Christianity. Set against a background of twentieth century change and tension, the book is concerned ultimately with the Christian Mission to Islam. The author is Professor of Arabics and Islamic Studies at the Hartford Seminary Foundation.

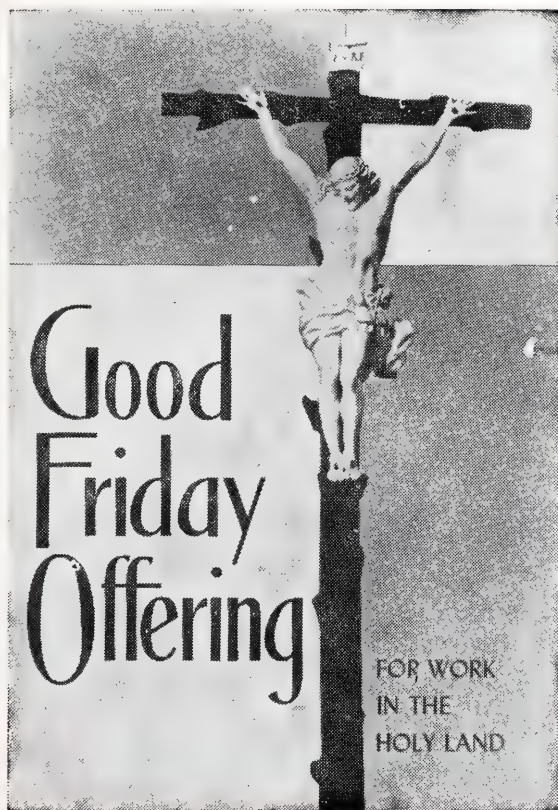
Presiding Bishop's Easter Message

We live by what has been called "clock time." We measure our span by years. We keep anniversaries. We are clock watchers because we are held in a world of space and of time. We even talk of the "future life."

But eternal life is apart from time. It is a quality of life with God which knows no present, past or future. "This is life eternal to know thee, the only God and Jesus Christ whom thou has sent." Heaven lies about us, if we only have eyes to see, hearts to feel and minds to comprehend. The Risen Christ has broken the barriers which encompass us. At our best we can live here and now God in this experience of life eternal. Through Christ the chances and changes of this mortal life, including death, need have no dominion over us.

Admittedly this is a counsel of perfection, for we seem to live in two worlds, and often this world is too much with us. But here is the great reality of Easter-life. Christ is risen. The gift of God is eternal life. God grant that we may apply our hearts unto wisdom.

HENRY K. SHERRILL,
Presiding Bishop.



Patterson School Superintendent and First Student Are Honored

At a meeting of the Western North Carolina Rural Workers' Fellowship in Bessemer City on February 4, Bishop Henry presented two National Rural Fellowship Awards to laymen in our Diocese. One of these, given "in recognition of outstanding service to the Church and the Master in Town and Country," was awarded to Mr. George F. Wiese, Superintendent of the Patterson School, and the other to Mr. John T. Oxford, of Morganton, the first student to arrive at the Patterson School.

The Christian Rural Fellowship is an organization in the Episcopal Church designed "to promote Christian ideals for agriculture and rural life; to interpret the spiritual and religious values which inhere in agriculture and the relationships of rural life; to magnify and dignity the rural church; to provide a means of fellowship and cooperation among rural agencies." Awards for rural church workers, either clergy or lay, who most effectively carried out these objectives were first given by the organization twelve years ago. Mr. Wiese received National Award No. 30 and Mr. Oxford No. 31.

CROSS ROADS, the Journal of the Rural Workers' Fellowship, carries these citations of the 1956 award recipients:

"George Wiese has served the rural church for nigh thirty years. As missionary in lumber camps in Virginia in the early thirties, he was faithful and diligent. As a worker at Grace House in the Mountain under Bishop Jett, he was very effective in raising the standard of agriculture among backward farmers. He achieved a high position of cooperation with County agents. As director of Patterson School, he continues to be an outstanding figure in our Church's rural work. I believe his long and good service to the Church, entirely in the rural field, merits recognition."

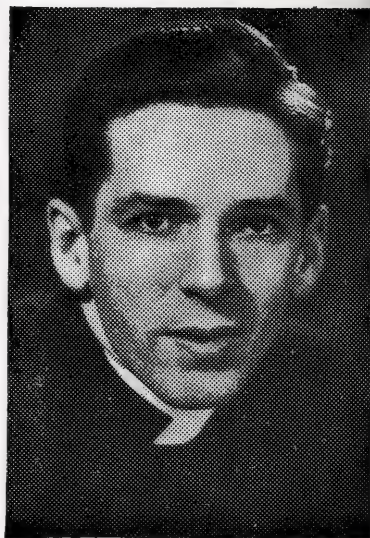
"Mr. John Tipton Oxford, born in a rural family living in Caldwell County, North Carolina, near the Burke County

line, moved to Morganton at an early age. He was brought to Christ and into the Episcopal Church through the work of the Rev. Walter Hughson and Mr. Hughson in St. Margaret's Mission.

"He was trained by the Hughsons and the Rev. Mr. Hilton (and later at the Patterson School) both in doctrine and in a life of service in the Church, and participated in the work of St. Margaret's until moving to Albemarle, N. C., in 1931.

"Returning to Morganton, Mr. Oxford found St. Margaret's closed and joined St. Mary's, Quaker Meadows, rural Mission.

"A mission boy, product of our town and country missions, he has worked tirelessly in our mission work all of his life. At present an instructor in forge and machine shop at the North Carolina School for the Deaf, he is active in the Sunday School and other work of St. Mary's."



The Rev. Carroll E. Simcox, missionary chaplain, priest, author, and theologian, has agreed to lecture in the key course at the Sewanee Summer Training School, June 23-29.

Churchmen Reminded Refugees Still Need To Be Resettled

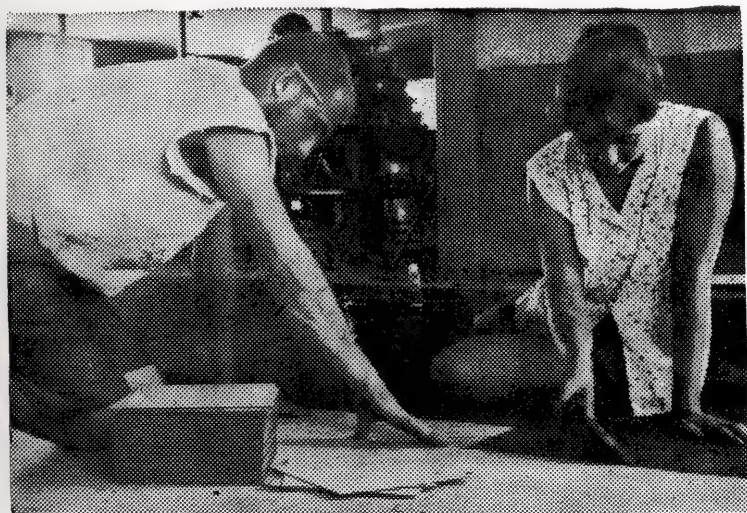
As of February 1, 19,992 refugees arrived in this country through Church World Service under the provisions of the Refugee Relief Act of 1953. They came through these member commissions and co-operating agencies:

Episcopal Church.....	3,033
Methodist Church	2,592
Presbyterian U. S.....	2,386
American Baptist Convention	1,189
Congregational Christian Church	1,205
Serbian National Defense Council	876
International Institute	730
Councils of Churches.....	620

3,033 refugees who arrived through Episcopal Resettlement Program

were placed by dioceses and parochial resettlement committees or by refugee friends and relatives here. A couple of hundred were handled by the co-operating nationality groups. The above figures apply to the regular program only. At the same time, over 300 Hungarian refugees were housed and given employment through Episcopal channels.

Dioceses, parishes, and individual church members are asked to relieve the sad plight of refugees abroad; first, by sending usable clothing to Church World Service Shipping Centers for distribution among the needy in various parts of the world; secondly, by making such contributions to the Presiding Bishop's Fund for World Relief, which will help the Committee on World Relief and Church Co-operation to meet current needs and emergencies.



MMER SERVICE PROJECTS offer young Episcopalians a chance to explore their interests and abilities and to work with others towards common Christian goals. A pamphlet listing summer service opportunities may be obtained by writing The National Council, 281 Fourth Avenue, New York 10, N. Y.

Tryon Church Gives To TV Fund

Television plans have been announced by the Episcopal Radio-TV Foundation from its Atlanta headquarters. This Foundation produces the radio programs, THE EPISCOPAL HOUR and ANOTHER CHANCE.

The Foundation's Board of Trustees at its annual meeting voted funds to produce a pilot TV film and appointed a TV-Advisory Committee made up of top men in the television industry in the Southeast.

Niles Trammell, a former NBC president, now head of WCKT-TV, Miami, has accepted chairmanship of the TV-Advisory Committee. Scheduled to meet in May, this committee will guide the Foundation into television.

Following the Trustees's action, Mrs. B. Duva Chambers, Woman's Auxiliary President of the Fourth Province, gave the Foundation \$10,000 for television. Other contributions for TV have been received, including: \$1,000 from the Woman's Auxiliary of Atlanta; \$300 from the Division of Radio-TV, Diocese of Kentucky; \$600 from the Diocese of Tennessee. From one parish, Holy Cross, Tryon, has come \$100, and the women of that parish gave a like amount.

Quote

The Church is the Family of God, and the essential language of God's Family, as of the natural family, is love. The whole purpose of our Lord's life, death, and resurrection was to teach us to love God and one another in God, to create fellowship where separation and enmity had existed. He who does not see this does not understand the Christian faith. If a parish does not reveal a deep fellowship, its life is about as fensive.—The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan.

Confirmations

Feb. 10—St. Francis' Church, Ruthefordton: Verna S. Doan (Mr. Horace S.), Horace S. Doan (Mrs. Maurice Dozier Blackwell (Mrs. John H.)), Virginia M. Baker (Mrs. Thomas L. Thomas Lee Baker).

Feb. 17—St. Philip's Church, Brevard: Cynthia Jeanne Ramsey, Anita Dorothy Burhan, Charles Norman Carter, Carl Ann Dillingham, Alexander Thomas Anderson.

Feb. 17—Chapel of Rest, Patterson School, Lenoir: Paul Stephens Collins, David Rollason Debee.

Feb. 24—St. Mark's Church, Gastonia: Joan Ringdahl Althaus (Mr. James H.), Russell Cameron Eppers, James Raymond Hagood, Walter Campbell Lynn, Doris Quentina Bradley Thomas (Mrs. Farris), Patricia Anne Rhyne Thomas (Mrs. Mason P.), Francis Jeanne Dudley, Martha Jane Morgan, Earl Robert Pridgen Jr., Ann Marie Jacobs Ette (Mrs. Russell G.), Louis Fuller Warren Fuller (Mr. Paul F.).

Feb. 24—St. Luke's, Boone: Willie Cla Street.

Feb. 28—St. Matthias', Asheville: Jessie Mae Mix, Amanda Treec, Winifred Treece, Earler Mitchell.

HENRY E. COLTON
District Representative
Chartered Life Underwriter
**NEW ENGLAND MUTUAL LIFE
INSURANCE CO.**

Asheville, N. C.

P. O. Box 7334

The Bishop's Calendar

RIL:

- 8:00 P.M.—Church of the Redeemer, Craggy, Asheville.
8:00 P.M.—St. Paul's, Wilkesboro.
11:00 A.M.—Grace, Morganton.
6:00 P.M.—St. Mary's of-the-Hills Church, Blowing Rock—Dedication of Parish House.
7:30 P.M.—St. James', Lenoir.
8:00 P.M.—Church of the Redeemer, Craggy, Asheville.
4:00 P.M.—All Souls', Biltmore.

EASTER DAY:

- 5:30 A.M.—Sunrise Service, Hendersonville.
7:00 A.M.—St. James' Church, Hendersonville.
9:30 A.M.—Church of the Redeemer, Craggy, Asheville.
11:00 A.M.—St. George's, West Asheville.
4:30 P.M.—Highland Hospital, Asheville.
12:00 M.—Patterson School Board, Lenoir.
11:00 A.M.—Christ School, Arden.
8:00 P.M.—N. C. Council for Social Service, Asheville.

Diocesan Convention

The annual convention of the Diocese will be held at St. Francis' Church, Rutherfordton on May 8 and 9.

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Holy Communion, 11 A. M. 1st Sundays

Morning Prayer & Sermon 11 A. M.

Church School 9:45 A. M. Adult Bible

Class 10 A. M. Nursery 11 A. M.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

May, 1957

THE CONVENTION ISSUE

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ASHEVILLE, NORTH CAROLINA

— SAFETY —

The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Porter L. Crisp.....Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

The Diocesan Convention

By V. Jordan Brown

The 35th annual convention of the Diocese was held May 8-9 in St. Francis' Church in Rutherfordton.

Following the annual address of Bishop Henry, the Rev. James M. Middle was re-elected secretary and the Rev. Peter W. Lambert was appointed assistant secretary.

Rev. L. Kemper, reporting for Committee on New Parishes, recommended that St. Paul's Church of the Incarnation, Highlands, be admitted as a Parish. Recommendation unanimously adopted. The Rev. Herbert Koepp-Baker is to be the new rector.

Rev. Harry Crim, representing the Brotherhood of St. Andrew, addressed the convention on the general subject of men's work, pointing out that men are now more anxious than ever to get into church work and more concerned with the essentials of church life, and that a man can not grow in Christianity until he begins to give Christianity to others.

The Rt. Rev. Robert E. Gribbin was introduced by Bishop Henry and given

a standing welcome by the Convention. He declined to make a talk, saying that "when Bishops speak they are very speaky."

Progress and problems of the Diocese outlined in reports by chairmen of the various departments. Under Department of Christian Education, George Wiese, headmaster of Patterson School, drew attention to the urgent needs of that institution and to lack of support given it by this Diocese. The Rev. Herbert Koepp-Baker, in a lighter but equally serious vein, pointed out the very real problems facing Appalachian School, evoking some discussion from the floor.

W. Clyde Rodgers, chairman of the Department of Finance, presented the proposed 1958 budgets which combined total \$98,032 as compared to \$87,561 for 1957, the increase being due principally to a provision for a Diocesan Educator-Missioner to work under the direction of and as an assistant to Bishop Henry.

Henry Hart, reporting for the Diocesan Advancement Memorial Fund,

showed total loans made of \$117,577.50, loans authorized and not yet made \$21,000, and outright grants of \$29,200. Fund now does not have sufficient cash to meet outstanding commitments and is unable to consider further loans for some time to come. "Committee of 1,000" formed to assist in increasing the Grant portion of the fund seems to be a "Committee of 427" but has contributed \$4,429.00.

The Rt. Rev. John E. Hines, Bishop of Texas, preached at an impressive service of Evening Prayer at the close of the first day.

Bishop Hines detailed some of the attributes of the Christian Community without which the Church cannot move forward:

- 1—Witnessing, not for a cause but for men.
- 2—Kindness as distinguished from sentimental love.
- 3—Praying with faith in God rather than faith in prayer.
- 4—Giving with a recognition that we are trustees and not creators of our talents.

The second convention day opened with Holy Communion at 7:30 a.m. and morning prayer at 9:30 a.m.

The Rev. John W. Tuton offered a resolution paying tribute to the many years of service devoted to this Diocese and to the missionary work of the church by the Rev. A. Rufus Morgan who is to "officially" retire in the Autumn. Adopted by standing vote.

A lengthy discussion followed on need of a survey of the missionary work and prospects in the Diocese by competent people from outside the Diocese. Some in favor and some oppose the idea. Another lengthy discussion on proposed Educator-Missioner and advisability of combining the two duties in one person. Final answer that at the time this seems the best method, but hopes expressed that some day in near future there be a full time Director of Christian Education and a full time Missioner or Assistant to the Bishop.

Constitution on Canons revision (1) Retired Bishops of this Diocese be Member of Convention. (2) Vestry men of parishes must be communicants. (3) Those entitled to vote in Vestry elections should be baptised persons, 18 years of age and regular supporters of the parish.

Results of Elections

Treasurer, V. Jordan Brown. *Trustee* for 5-year term, Kingsland Van Winkle. *Chancellor*, Kingsland Van Winkle. *Trustee Thompson Orphanage*, The Rev. Charles R. Allen, rector of St. Mark Church, Gastonia. *Trustee of Kanug*, Mr. Allen Brooks. *Trustee of St. Mary School*, Mrs. A. B. Stoney.

Standing Committee—Clerical, The Rev. Messrs Tuton, Sherman, Jenkins, Hickey. Lay, Messrs Sayre, Balthart, Hartshorn and Felmet.

Executive Council new members: The Rev. Charles C. Fishburne, D.D., The Rev. Herbert Koepf-Baker, Ph.D., L. Kemper and David Felmet.

Deputies to General Convention 1957—Clerical, The Rev. Messrs Tuton, Hickey, Koepf-Baker. *Alternates*, Perri, Hindle, Campbell, Chaplin and Jenkins. Lay, V. Jordan Brown, A. B. Stoney, Edwin S. Hartshorn and William Tyndall. *Alternates*, Charles E. Timson, David Felmet, Allen Brooks and Pier Cassidy.

Delegates to Provincial Synod 1957—Clerical—Sherman, Hickey, Whitman, Morgan, Fishburne, Finch. *Alternates*, Maxey, Campbell, Chaplin, McKenz, Carter, Jenkins. Lay *Delegates*—Mr. Francis E. Field, William Tyndall, Irv. Yount, E. O. Ledbetter, Edwin S. Hartshorn, Jr., Col. James H. Howe. *Alternates*—Dr. G. K. Moose, W. Clyde Rogers, Ed Smith, Gordon Scott, M. Christine Carpenter.

Appalachian School Board—The Rev. John W. Tuton, The Rev. Paul Chaplin and Mr. E. L. Kemper.

Patterson School Board—Mrs. Robert Campbell, Cary Page, A. B. Stoney and William G. Adams.

Valle Crucis School Board—M.

ry Fletcher, Mrs. Howard Murray,
e Rev. Welch K. Tester and the Rev.
yd W. Finch.

Deerfield Episcopal Home—Mrs. E.
L. Kemper, Mrs. A. B. Stoney, Edward
F. Deacon and Irvin Yount.

Highlights From The Bishop's Address

as far as I can find out, this is the
time that the convention of the
ocese of Western North Carolina has
met here in St. Francis' Church
Rutherfordton. It is an encouraging
nt to have a small parish, such as
Francis', undertake to entertain the
vention of the diocese. It shows
at vision on the part of the vestry
the rector. I commend them for
ertaking this task. It should serve
an inspiration to many of the small
gregations of the diocese. Here there
fewer than one hundred communi-
ts, and yet this congregation has
umed this big responsibility. May
e of our other small congregations
ize that they, too, could entertain
onvention."

* * * *

One of the areas of the work of the
urch which gives your bishop great
cern is our youth work. The young
ple themselves got together and
posed an outstanding handbook for
th work. They spent considerable
e and effort, hoping that our youth
k would be strengthened throughout
diocese. Yet, in congregation after
gregation, our young people's pro-
n is shrinking rather than growing.
ave noticed that where the young
ole's program is strong there are two
ments present. Where these elements
not present, the young people's pro-
n weakens. These two elements are:
interested priest and an interested
cated group (note: I said *group*,
individuals) of adults guiding and
ing the youth. I would urge every
gregation to evaluate its young
ole's work and see to it that suf-
nt adult leadership is provided for
young people."

"There are from time to time certain
practices that may come up that your
bishop does not feel can be coun-
tenanced. As your bishop I promised
at my consecration to uphold the Doc-
trine, Discipline and worship of the
Protestant Episcopal Church. The only
place where the worship of the Pro-
testant Episcopal Church can be found
is in the Book of Common Prayer. The
House of Bishops has repeatedly stated
that no services may be held that are
not found in the Book of Common
Prayer without such permission from the
Diocesan as may be granted under the
rubrics and the section of the Prayer
Book headed "Concerning Service of
the Church."

"The insertion of the words into or
the deletion of words from the services
of the Church can not be countenanced.
Those who depart from the use as set
forth in the Prayer Book (no matter
how traditional) are not abiding by
their own ordination vows. The *Bene-
dictus qui Venit* has been declared il-
legal by the General Convention. Your
Bishop cannot countenance the insertion
of "Behold the Lamb of God that taketh
away the sin of the world" anymore
than "Any and everybody is invited to
partake of this Holy Communion" or
"This is purely a memorial service."
Such insertions, I insist are illegal. The
congregational recital of the prayer of
Humble Access is not in accordance with
the rubrics of the Book of Common
Prayer (As much as I would like to be)
and therefore until such time as there is
a revision of the Prayer Book I feel I
have to discourage it. I hesitate to bring
this to your attention for some feel
deeply about such things. But I do
bring it to your attention for all clergy
and congregations in communion with

this convention have promised to abide by the worship of the Protestant Episcopal Church."

* * * *

"The Patterson School is operating almost at capacity. Our need there is for some housing for our faculty members. The strength of any school is its faculty. Our housing facilities have been such that we could not keep married faculty members. We are at present trying to raise \$30,000.00 for faculty housing and other improvements at the school. We are hoping that by this fall we will have sufficient funds to provide for a faculty home with two apartments and a home for a resident chaplain. Some funds have been raised from generous members of our diocese and on Whitsunday, June 9, we are asking that everyone be given an opportunity to give to this project through an offering in every congregation of the diocese."

* * * *

"As a report of my official acts to the convention for the year 1956, I submit the following. I ordained one man priest and one man deacon. Celebrated the Holy Communion 75 times and held, in addition, 55 miscellaneous services. I preached 145 times and made 86 other addresses. I presided over 93 meetings. Baptized three persons, solemnized two marriages, and conducted seven funeral services. I held 131 conferences. I do attach at the end of my written report a summary report of the receipts and expenditures of the Bishop's Discretionary Fund. You will note that almost \$3,000.00 was used to defray expenses of seminary students.

For the coming year, I have asked that an amount of \$1,000.00 be put in the Episcopal Maintenance Budget. I am asking this so that your bishop will not feel that he has to accept a great number of speaking engagements outside the diocese. For the past eight years I have accepted a great many such engagements for the purpose of receiving honoraria with which I could meet the expenses of our seminary students."

"Confirmations during 1956 were seventy-nine persons over those of 1955 to a total of 404, a fine record; but we can never be content."

* * * *

"As we look forward to our supply of clergy, I can report to you that our candidate for holy orders, Mr. John Tucker, will graduate from the seminary this June. In June of 1958, two students for the ministry—Claude Collins and Rodney Glasgow, will graduate. In 1959, three students should graduate—Rodney Work, Robert Johnson and Gerald Robertson. It is hoped that this year three more young men will begin their seminary training and, if it goes well, in 1960 Jackie Cooper, David Kirkpatrick, and Gwynne H. Dunne will complete their theological training. This is very encouraging, as we are more nearly meeting our needs from those who have grown up here in the diocese."

* * * *

"Another area where I feel that as a diocese we should concern ourselves in the field of Laymen's Work. We have able and dedicated leadership and we still meeting with many difficulties. Our area meetings are not too well attended. Our annual convention of laymen has been pitiful in its attendance. The project of the laymen during this past year to form a committee of 1,000 was undertaken. Out of 6,000 communicants only 450 were secured to give \$10.00 a year. My brethren, something is wrong with our laymen. What is it?"

* * * *

"Another problem which should be faced by this whole convention is that of Deerfield. Three years ago we were given a beautiful location for a home for aging people. This home has been in operation for two years. There has been a time when we were filled to capacity and had a waiting list. Then, for one reason or another, we lost within one month three residents. When you lose three out of seven residents, your income is cut almost in half."

The Woman's Auxiliary

SERVICE — FELLOWSHIP — WORSHIP — STUDY

By *Lanthe Campbell*

th the Branches:

THE WOMEN of St. Mary's of The Blowing Rock saw the realization of a dream when Bishop Henry dedicated the new Parish house on Palm Sunday. The handsomely equipped church has been a particular project for the women. The women of Blowing Rock have also been busy collecting and donating used clothing to the Hungarian Relief Program. Program-wise Mrs. Frances R. Todd of St. James, Lenoir gave an interesting talk on history of St. Mary's of The Hills. At the conclusion of her talk, she presented the auxiliary with a baby quilt made by the women of St. Mary's as a fund raising project in 1893.

THE WOMAN'S AUXILIARY of St. James, Hendersonville, sponsored a Lenten Quiet Day on March 29, with a celebration of The Holy Communion at 8 a.m.—followed by three Meditations given by the Rev. William H. Nes, D.D., professor of Seabury-Western Seminary. The Rev. Osmond O. Bill, Perpetual Vicar at St. James' Church, has led a Lenten class for the women of the parish on the book, "The Parish Alive," by the Rev. Mr. Northcroft of England.

SIXTY-FIVE women attended a Lenten Day held in St. Andrews, Canton, during Lent. The Rev. Frank E. McQuinn conducted the service. The officers recently elected were Mrs. L. Neil Poe, President; Miss Victoria Bell, Vice-President; Mrs. Frank Conder, Secretary; Mrs. Carl Powell, Treasurer; and Mrs. B. J. Sledge, UTO Chairman. The women of St. Andrews have given two Lenten flags and Bible markers.

MRS. MAY NEW in her usual interesting manner spoke to the women of The Ascension, Hickory, about The History of the United Thank Offering, in connection with the March. Mrs. W. D. Barrett had charge

of the program. Each Monday during Lent a group of women of The Ascension have met at the home of Mrs. R. E. Simpson to sew for "Save the Children Foundation." The May Fellowship Meeting sponsored by the Hickory Council of Church Women will be held in the Church of The Ascension. Mrs. Robert Campbell will be chairman of a panel discussion, "School Buildings for Today." W. S. Hamilton, Supt. of Hickory Schools, Robert Clemmer well known architect, Mrs. E. B. Menxies outstanding teacher and Elmer Broyles, Tax expert will be on the panel. Following the meeting the Women of The Ascension will serve tea. Mrs. J. P. Dell is chairman of the fellowship hour.

SEVENTH SEWANEE CONFERENCE

Designed primarily for organists, choirmasters, choristers, and clergy of the Episcopal Church in the South, "The Sewanee Summer Conference on Church Music" will hold its seventh conference at DuBose Conference Center, Monteagle, Tennessee, from July 9 to July 18, 1957. Sponsored by the Fourth (Sewanee) Province of the Episcopal Church with the Rt. Rev. Theodore N. Barth, D.D., Bishop of Tennessee, in charge.

The Conference is a nonprofit organization and each of the fifteen Dioceses and Arkansas is represented on the executive committee by prominent Church musicians and clergy appointed by their respective Bishops.

Daily courses will include such subjects as "The Christian Year," "The Prayer Book," Junior Choirs, the hymnal, chanting, service music, service playing, rehearsal, techniques, the sung Litany, the choral evensong, morning prayer and the Holy Communion.

In The Year Of Our Lord

By Marguerite Alexander

The Church calendar is unusually full during the next few weeks.

First come the Rogation days, on Monday and Tuesday, May 27 and 28, with Sunday, May 26, being known as Rogation Sunday.

The days are special days of supplication for God's blessing on the labors of the husbandman, and that the fruits of the ground may be sufficient for human needs.

The days date back to 452 A.D. when a Bishop of Vienne in France was said to have called on his people to have solemn processions and the singing of litanies asking for God's merciful protection because of storms, pestilence and invasion by barbarian tribes. Colors for the days are violet with Sunday being white.

The Rogation Days are always observed before Ascension Day, which falls 40 days after Easter. this year on May 30th. Ascension Day has had its own place in the church calendar at least from the fourth century. The color is white signifying the triumphant completion of Christ's earthly ministry.

Pentecost or Whitsunday falls on June 9, and the color is red. It is observed as the day on which Christ's promise was fulfilled that He would send His disciples the comforter or strengthener. It is observed as the birthday of the church, and was observed from the first century, being well established by the second century. Like Easter it was a special day for baptism and candidates were clothed in white robes, from which came the name White Sunday, later shortened to Whitsunday.

Trinity Sunday falls on June 16 and marks the conclusion of the revelation of God in Jesus Christ as it is portrayed in the seasons. The main events in the life of our Lord have been marked from the preparation of His birth, His birth, the coming of the wise men, Lent, the

period of preparation for Easter which includes the Crucifixion, the Ascension and the coming of the Holy Spirit. Now all are summed up in a festival in honor of the Holy Trinity.

All Sundays after Trinity Sunday are numbered as being the first, second, third, etc., Sunday "after Trinity." This is peculiar to English speaking lands and to the churches of Germany which were founded by English missionaries. Other churches number these Sundays as "after Pentecost."

Also on the calendar are the Ember days, falling on the Wednesday, Friday and Saturday after Pentecost, June 12, 14 and 15 this year.

Ember days have been observed since the 11th century, and are days set apart for the prayers of the faithful for the Christian ministry, for those in Holy Orders, those about to be ordained and for those to be called. The color is violet.

Also on the calendar is the feast of St. Barnabas on June 11, but transferred because of Whitsunday to June 17.

Barnabas was a native of Cyprus. He was not one of the Twelve Apostles but stood sponsor for St. Paul's conversion and accompanied him on his first missionary journey.

St. John the Baptist Day is June 24 and the color is white. The day of his nativity is observed and not that of his death. John the Baptist was a great preacher and prepared the way for Christ. He was imprisoned and finally beheaded.

June 29 is the feast of St. Peter originally named Simon, and brother of St. Andrew. He was one of those who discovered the Lord's resurrection on Easter morning. He is credited with two New Testament epistles, and was said to have been a victim of Nero's persecution of Christians in Rome. The color for the day is red.

Confirmations

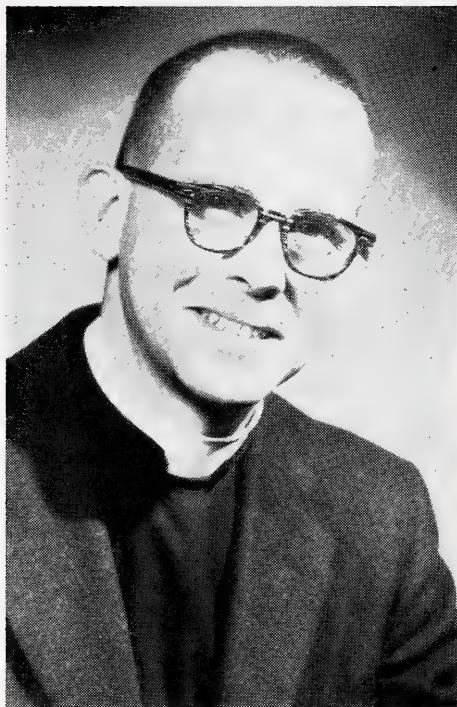
RCH:

- 3—St. Andrew's Church, Canton: Bill Bedford Barrett, Betty Sue Barrett (Mrs. Bill B.), Margaret Jewell Beall (Mrs. Charles M.)
- 7—Church of the Ascension, Hickory: Kermit Lamar Black, Jr., William Botlon Walker, III, Frances Milford Foster (Mrs.).
- 1—St. Luke's, Lincolnton: Neal Reed Bowden, Betty Jean Bowden (Mrs. Neal), Frank Blanton, Ruby Lee Crump (Mrs. Harry), Harry Dean Crump, Harold Lester Goodson, Guy Daniel Keener, William Harry Page.
- 1—The Church of Our Saviour, Lincolnton, Jerry Wayne Bumgarner, John Charles Eury, Donald E. Lee Sipe.
- 1—St. Cyprian's, Lincolnton: Lenora Marie Coulter.
- 1—St. Andrew's, Mt. Holly: John Richardson Livingston; Alice Livingston (Mrs. John R.)

RIL:

- 7—St. Luke's, Boone: Mary Foster.
- 7—Church of the Holy Cross, Valle Crucis: Betty Harell.
- 1—St. Matthias', Asheville: Dorothy Dillard Fernandez.
- 4—St. Paul's, Wilkesboro: George Clement Wiebel, Jr., Ethel Susan Osborne.
- 4—Church of St. Mary In-the-Hills, Blowing Rock: George Frederick Brine, Lorna Mae Fulton (Mrs. W. M.), William McKinney Fulton, Jr., Charles Stanley Major.
- 5—Calvary Church, Fletcher: Phyllis Bernice Hart (Mrs.), Dorothy Van Sickler (Miss), Mildred Hart Henderson (Mrs.), Ermine Boles Henderson.
- 7—St. James', Lenoir: Chesley Samuel Andrews, Jr., James Delman Atkins, Floyd Wayne Carter, Robert Gene Carter, Sandra Jo Deal, Stephen Marshall Deal, William Forest McKinney, Mary Lane Partridge, Patricia Gail Proffitt, Agnes Elizabeth Smith, Elizabeth Chapman White, John Jesse Wootton, Edward Fieldin Carter, Doris Victoria Deal (Mrs. J. M.), Joseph Marshall Deal, Nancy Ann Miller (Mrs. A. G.), Dessie Luetta Piercy (Mrs. R. L.), Robert Lee Piercy.
- 8—Church of the Redeemer, Asheville: William Ludovik Grant Alexander, Thelma Jane Brown, Thomas Graham, Perry Deane Young.
- 20—St. Andrew's, Canton: Charles Lockwood Sharp, David W. Kirkpatrick, Anna Katherine Beall, Lucile S. Raviland (Mrs. W. B.), Carolyn Garrison Duckett.
- 20—All Souls' Church, Biltmore: Anna Osborne Hensley, Pauline Hood, Diana Cecelia McConnell, Judy Warren McConnell, George James Stobie, Jr., Hazel Higgins Stobie (Mrs. G. J., Jr.), Bobbie Baker Turner (Mrs. Harry G., Jr.), Charles Edward Waddell, III.
- 20—Trinity, Asheville: Lamar Ewing White.
- 1—St. James', Hendersonville: Donna Moring Barber, George Waring Boys, Mary Carman Boys, Charles Nathan Dowsett, Elizabeth Ann Gregory, Elizabeth Caroline King, Marian MacDowell, Marian Kathleen Maxwell, Pamela Jane Rowe, Richard Hobart Rowe, Ida Gautier Shepherd, Thomas Redmond Shepherd, William Merrill Shepherd, Joseph Powell Stokes, Charles Louis Watts, Robert Charles Watts, Maria Demette.

Missionary To Liberia To Speak At Convention Of Woman's Auxiliary



The Rev. James F. Hopewell, a missionary in Liberia, will speak at the convention of the Diocesan Woman's Auxiliary at Kanuga on June 6.

Mr. Hopewell and his wife, Ruth, are in the States on extended leave.

Born in Cincinnati, Ohio, on August 5, 1929, Mr. Hopewell attended public schools in Plainville, Ohio. He graduated from the University of Cincinnati and received his Bachelor of Divinity degree from the Episcopal Theological Seminary in 1954. He was ordained deacon in June of 1954 and priest in December of the same year.

Mr. Hopewell is an instructor of the New Testament at Cuttington College and Divinity School, Suacoco, Central Province, Liberia. He is also the Treasurer and Registrar of the school. While on furlough, Mr. Hopewell is studying at Columbia University and Union

Theological Seminary on the relationship of Christianity to West African religious culture.

Mr. Hopewell and the former Ruth Yvonne Cecil were married on July 27, 1951. They have two children.

Former Calvary Rector Dies

The Rev. Henry D. Bull, rector of the Church of the Holy Apostle Barnwell, S. C., died unexpectedly at his home on April 26.

He was a former rector of Calvary Episcopal Church, Fletcher.

Funeral services were held at Prince George Winyah Church on April 28.

Mr. Bull had served churches in Kingstree, Charleston and Georgetown, S. C.

He is survived by his widow, five daughters, two sons, four brothers, one sister and 17 grandchildren.

Sermons Of Late Rector Of All Souls Published

"A Life in My Hands," a collection of short sermons by the late Rev. William C. Cravner, former rector of All Souls Episcopal Church, has been published by Vantage Press, New York.

Subjects include "Dreams," "Serious importance," "Are You Happy," "Honesty," "Does Money Talk?" "The Child's Realm," and many others.

To quote an editorial by Charles Robinson about Mr. Cravner: "He has been . . . kindly, human, understanding a man of God and a man close to his fellows in the everyday life of the world."

The title Mr. Cravner gave his collection of short sermons—"A LIFE IN MY HANDS"—refers to each individual's own life, and the purpose of these discourses is to help make the life a better one.

Christ School Alumni Honor

Two 1907 Graduates

Two living members of the class of 1907 of Christ School were honored at the Alumni Reunion at the school on May 11.

They were the Rev. Norvin C. Duncan of Asheville and Dr. J. Richard Duncan of Columbia, S. C.

Mr. and Mrs. Duncan were the first alumni couple to be married in Christ School Chapel.

Mr. Duncan was ordained in 1914 and served actively in many Western North Carolina communities before retiring several years ago. He is still active in supply work and writes for church publications and is the author of many booklets and pamphlets.

He served churches in Weldon, Morriston, Franklin, Black Mountain in North Carolina and Cheraw, S. C. He is archdeacon of the Raleigh Con-

vocation of the North Carolina Diocese from 1929 until 1931.

He is a native of Blacksburg, S. C. and a graduate of St. John's School for Postulants in 1912.

Dr. Allison, a dermatologist and allergist, has practiced in Columbia since 1920.

He served as a surgeon aboard the USS Grant during World War I and is a member and past president of the Columbia Medical Society and the Southern Medical Association.

He is a native of Brevard, holds an AB degree from the University of North Carolina, an MD from the University of Pennsylvania and has done post-graduate work at the New York Skin and Cancer Hospital, Vanderbilt Clinic and the London Post-Graduate School.

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JAMESTOWN COLONISTS AT PRAYER before a cross which was set up on the beach at Cape Henry before the expedition proceeded up the James River to found Jamestown, Va. The painting, depicting the arrival of the first permanent English settlers in America on April 26, 1607, is by the English artist Stephen Reid (1873-1948)

Sewanee Makes Top Ten In Tribune Rating

In its Easter issue, the Chicago *Tribune's* ace reporter, Chesly Manly, had the temerity to name "the ten best" men's colleges in America. The University of the South was eighth on the list with Washington and Lee the only other Southern school mentioned. There were also other "ten best" selections—universities, co-educational and women's institutions.

Manly consulted more than 50 educators, most of them presidents and deans, including a former national head of the Fulbright selection committee and the national director of the Woodrow Wilson fellowship program.

The *Tribune's* consultants were asked to apply their own standards . . . All agreed that the faculty, the quality of research, as measured by publication, the student body, the physical facilities, and above all, the *ethos* of an institution—whether it has the character of a

community of scholars—must be considered. The faculty must include teachers with a genius for cultivating young minds. The mind, as Carlyle says, grows "like a spirit, by mysterious contact with spirit: thought kindles itself at the fire of living thought." Such teaching can be productive only when there are superior students, selected for their scholastic aptitude, intellectual curiosity, and devotion to serious study.

The "ten best men's colleges" list by the *Tribune* were:

1. Haverford, Pennsylvania
2. Amherst, Massachusetts
3. Kenyon, Ohio
4. Wesleyan, Connecticut
5. Hamilton, New York
6. Union, New York
7. Bowdoin, Maine
8. University of the South, Tennessee
9. Washington and Lee, Virginia
10. Williams, Massachusetts

The Bishop's Calendar

Y:

- 11:00 A.M.—St. Gabriel's, Rutherfordton.
- 7:30 P.M.—Lees-McRae College, Banner Elk.
- 6:30 P.M.—Men's Club, St. James' Church, Hendersonville.
- 10:30 A.M.—Woman's Auxiliary District Meeting, Valle Crucis.
- 10:30 A.M.—Woman's Auxiliary District Meeting, Valle Crucis.
- 9:30 A.M.—Church of the Redeemer, Asheville.
- 11:00 A.M.—St. Matthias' Church, Asheville.
- 7:30 P.M.—St. Paul's, Edneyville.
- 7:00 P.M.—St. John's, Marion—Men's Club.
- 6:00 P.M.—St. Francis' League, St. Francis' Church, Rutherfordton.
- 10:30 A.M.—Woman's Auxiliary District Meeting, St. Mary's, Asheville.
- 10:30 A.M.—Womans' Auxiliary District Meeting, Church of the Incarnation, Highlands.
- 11:00 A.M.—Trinity Church, Spruce Pine.
- 3:00 P.M.—High School Baccalaureate Sermon, Erwin, N. C.
- 7:30 P.M.—Church of the Transfiguration, Saluda.
- 3:00 P.M.—Deerfield Episcopal Home — Board Meeting.
- 10:30 A.M.—Patterson School Commencement.

E:

- 7:30 P.M.—Bible Hymn Festival, Lake Junaluska.
- Kanuga—Woman's Auxiliary Diocesan Convention.
- Meeting of Trustees, University of the South, Sewanee, Tenn.
- 9:00 A.M.—St. Andrew's, Mt. Holly.
- 11:00 A.M.—St. Andrew's, Mt. Holly.
- 4:30 P.M.—Dedication of Seagle Chapel, Hendersonville.
- 9:30 A.M.—St. Luke's, Chunn's Cove, Asheville.
- 11:00 A.M.—St. John's, Haw Creek, Asheville.
- 7:30 P.M.—St. Francis of Assisi Church, Cherokee.
- Patterson School Camp, Lenoir.
- St. Stephen's, Morganton.
- St. Mary's, Quaker Meadows.
- St. Paul's, Burke County.
- Southern Towan and Country Church Institute, Valle Crucis.
- Kanuga—Diocesan Laymen's Convention.
- 11:00 A.M.—Church of the Resurrection, Little Switzerland.
- 3:00 P.M.—St. Matthew's, Todd.

Former Rector Visits Redeemer

The Rev. Dudley J. Stroup, rector of the Episcopal Church, Hinsdale, Ill., conducted services on April 28 in the Episcopal Church of the Redeemer at

Diocese of Albany, and went to Hinsdale in 1952. While in Asheville he held many offices in the diocese.

gy.
ther Stroup is the former priest-in-charge of the Church of the Redeemer was ordained in Calvary Episcopal Church, Fletcher, in 1944. He resigned 1946 to accept a position in the

He is a son of the late the Rev. Samuel B. Stroup, rector of the Church of the Ascension, Hickory, and he and his wife and their children were visiting his mother who now makes her home in Asheville.

Payments On Apportionments And

<i>Assessments</i>		MISSIONS	<i>Apportionments</i>	
<i>Assigned</i>	<i>Paid to 3-30-57</i>		<i>Assigned</i>	<i>Paid to 3-30-57</i>
\$ 1,344.00	336.00	<i>Asheville</i> , All Souls.....	\$ 6,132.00	1,533.00
456.00	114.00	St. Mary's	2,040.00	510.00
204.00	—	St. Matthias	912.00	60.00
1,692.00	423.00	Trinity	7,692.00	2,100.00
222.00	—	Black Mountain, St. James'.....	1,014.00	—
288.00	48.00	Brevard, St. Philip's.....	1,320.00	220.00
120.00	—	Flat Rock, St. John's.....	540.00	—
576.00	96.00	Fletcher, Calvary	2,604.00	1,268.00
900.00	225.00	Gastonia, St. Mark's.....	4,032.00	1,008.00
612.00	—	Hendersonville, St. James.....	2,798.00	600.00
696.00	—	Hickory, Ascension	3,228.00	—
396.00	66.00	Lenoir, St. James'.....	1,800.00	300.00
276.00	69.00	Lincolnton, St. Luke's.....	1,212.00	180.00
264.00	—	Marion, St. John's.....	1,200.00	—
828.00	828.00	Morganton, Grace.....	3,804.00	1,268.00
516.00	—	Rutherfordton, St. Francis'.....	2,460.00	—
300.00	60.00	Shelby, Redeemer	1,380.00	185.00
1,296.00	324.00	Tryon, Holy Cross	5,880.00	1,470.00
240.00	60.00	Waynesville, Grace	1,092.00	273.00
216.00	54.00	Wilkesboro, St. Paul's.....	816.00	204.00
<hr/>	<hr/>	PARISH TOTALS	<hr/>	<hr/>
\$11,442.00	2,703.00		\$51,956.00	11,179.00

		MISSIONS	
\$			
36.00	—	Andrews, Holy Comforter	\$ 174.00
30.00	—	Arden, Christ School.....	156.00
204.00	—	<i>Asheville</i> , Grace.....	852.00
120.00	120.00	Redeemer	516.00
36.00	9.00	St. Luke's	168.00
84.00	—	St. John's	378.00
246.00	61.50	St. George's	1,128.00
156.00	—	Bat Cave, Transfiguration	732.00
30.00	—	Beaver Creek, St. Mary's.....	162.00
96.00	—	Bessemer City, St. Andrew's.....	420.00
132.00	—	Blowing Rock, St. Mary's.....	612.00
54.00	—	Boone, St. Luke's.....	258.00
30.00	—	Burke County, St. Paul's.....	156.00
24.00	—	Burnsville, St. Thomas'.....	72.00
240.00	200.00	Canton, St. Andrew's.....	1,056.00
24.00	—	Cashiers, Good Shepherd	36.00
36.00	—	Cherokee, St. Francis'.....	168.00
24.00	—	Dutch Creek, St. Anthony's.....	24.00
48.00	—	Edneyville, St. Paul's.....	240.00
96.00	—	<i>Franklin</i> , St. Agnes'.....	468.00
24.00	—	St. Cyprian's	48.00
24.00	—	Hayesville, Good Shepherd.....	24.00
108.00	54.00	Highlands, Incarnation	480.00
24.00	—	High Shoals, St. John's.....	60.00
24.00	—	Kings Mountain, Trinity.....	36.00
24.00	—	Legerwood, Chapel of Rest.....	36.00

Assessments First Quarter 1957

36.00	34.00	Lincolnton, Our Saviour	168.00	26.00
24.00	6.00	St. Cyprian's	24.00	6.00
24.00	—	Linville, All Saints	48.00	—
24.00	—	Little Switzerland - Resurrection	24.00	—
36.00	—	Morganton, St. Mary's	192.00	30.00
24.00	—	St. Stephen's	108.00	—
24.00	—	Mount Holly, St. Andrew's	24.00	—
38.00	—	Murphy, Messiah	636.00	—
24.00	—	St. Barnabas'	48.00	—
24.00	—	Newton, Epiphany	24.00	—
24.00	—	Penland, Good Shepherd	48.00	—
36.00	—	Rutherfordton, St. Gabriel's	180.00	—
50.00	50.00	Saluda, Transfiguration	276.00	100.00
50.00	15.00	Spruce Pine, Trinity	300.00	75.00
72.00	18.00	Sylva, St. John's	336.00	84.00
24.00	6.00	Tryon, Good Shepherd	120.00	30.00
24.00	24.00	Upward, St. John's	48.00	48.00
34.00	—	Valle Crucis, Holy Cross	384.00	96.00
24.00	—	Watauga, St. John's	24.00	—
50.00	597.50	MISSION TOTALS	\$11,472.00	1,334.00
32.00	3,300.50	DIOCESAN TOTALS	\$63,428.00	12,513.53

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

July, 1957

POOR FISHERMEN?

Retired Asheville Priest Norvin C. Duncan
Writes on Preaching As A Part of the
Function of The Ministry.

See His Article on Page 3.

A HEALTHY PARISH

The Bishop of Michigan, The Rt. Rev.
Richard S. M. Emrich, Gives Five Marks
Of A Healthy Parish In An Article on
Page 6.

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P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Porter L. Crisp.....Editor
William F. Toms.....Bus. Mgr. Mrs. M. C. McLaren.....Circ. Mgr.

We Are Poor Fishermen

By the Rev. Norvin C. Duncan

On the basis, I suppose, that a bachelor is the person best qualified to write a book on marriage; and that an old maid is the person best suited to write a book on child care and training, I have been asked to write something for the Highland Churchman on the subject of preaching.

Preaching is a part of the function of the ministry, and its great importance is seen in the Acts of the Apostles, and in the primitive Church. Jesus preached and taught, and a part of the great commission included the command to preach the Gospel. The first manifestations in the Church after the outpouring of the Holy Spirit on the day of Pentecost, was the speaking with tongues, and the sermon of Peter, with its great effectiveness. Both gave proof of the significance of the tongues which sat upon the heads of the Apostles. The Holy Spirit, in His abiding work in the Church, enables men to speak with power in proclaiming the good news of the Gospel.

There is a twofold aspect to the ministry—the priestly and the prophetic and the latter certainly includes preaching. Before the priestly aspect can be exercised there must be people upon whom it can be exercised. The Apostles were called fishers of men, and being fishermen they understood what that meant. Before fish can be caught they have to be caught; and people have to be caught before they can be caught in the Christian life; and preaching is the chief means of catching people. In the primitive Church we note that the ministry, chiefly the Apostles, but others, were everywhere preaching the Word. And by this preaching many hearts were won and the word received. They could not continue in the Apostles doctrine and fellowship until they had been brought into it, by having it made known to them, and by their acceptance of the Word proclaimed.

Once within the fellowship the priestly aspect begins in the Sacramental aspect of the Church's life—the process of nurturing and nourishing souls within the Body of Christ.

But even here the prophetic function continues in the teaching and nurturing processes. In the primitive Church it was preaching through which the Word was

mediated; and through which the Holy Spirit reached and touched the hearts and minds of those who were outside the fellowship. It was through preaching that sinners were brought to repentance, and into the household of faith.

In the Old Testament it was through the prophetic voice that nations and peoples were called to repentance, and the kingdom ideal of righteousness and justice maintained. There were often clashes between the priests and the prophets, when priestly attention to the outward and visible resulted in immoral and unethical social practices. In every age of the Church the Holy Spirit has used preaching to revive the Church when it had lost much of its spiritual power. Through preaching the Holy Spirit has brought men to conviction of sin, to repentance, and to restoration. It was these aspects of preaching that could make Saint Paul say that the world was saved through the foolishness of preaching.

The Episcopal Church has a trained ministry. It insists, and rightly so, upon a high standard of learning. As an institution it is wonderfully equipped in its buildings, appointments, rites, ceremonies, signs and symbols to bear witness to the truth, and to exercise a ministry of nurturing care. Yet it is often charged that as a Church we have few good preachers, and there are some reasons for such a charge. And to this charge a question is often attached — "Why does the Church not grow more rapidly? Why does it not appeal to the masses?"

The answer is, in part, I believe due to the emphasis upon the priestly aspect of the ministry, with all that it involves in the way of the minutiae of ritual and the technique of worship. The prophetic voice becomes hushed, and the power of preaching declines.

Preaching should be addressed to the intelligence and to the emotions. The Holy Spirit not only enlightens, but enkindles flames of enthusiasm and fervent zeal. The Apostles and that early band

were so stirred by the Spirit that their behaviour suggested to the people on the outside that they were full of new wisdom. Emotions are a part of human equipment, and preaching which ignores, or despises, this simple fact will fall short of its mission.

The emphasis upon intellectual equipment without due dependence upon the Holy Spirit, together with the stress upon the Sacramental aspects of the Church's life and ministry, has had a practical result, certainly in our branch of the Church (and that is where the responsibility lies) that preaching has been neglected, and the average Episcopal clergyman cannot speak understandingly to the man on the street. He is circumscribed by traditions, orthodox correctness of movements and appointments, and cannot speak in the boldness and even the rashness of Spirit-filled men. If there is simplicity anywhere it is where the Holy Spirit would speak to the little folks throughout the world. It is true, I believe, that on the nurturing side of the Church that we can do as much, or more, than at Communion that I know about; but we are poor fishermen. Maybe we know what to do with fish after they are caught, but we are tragically inexperienced at catching them.

What, in my judgment, constitutes the greatest need for renewed emphasis upon preaching is the fact that millions of people are looking for the bread of the Word, and they seek it through preaching. Too often they come asking for bread and we give them theological discourses which are entirely over their heads. The personality, sincerity, consecration of the preacher, offered the Holy Spirit can, and does, become the channel through which the Spirit in all of His power, touches the lives of men and women in all their need.

The priest who neglects, belittles, undervalues this function in his ministry neglects the gift of the Spirit, and withholds the Word for which multitudes

ing. When the Jews were wrestling
the statement of Jesus about eating
flesh He cried: "The words that I
speak unto you, they are Spirit and
are life."

in this function of the ministry lies
privilege, responsibility, challenge. Woe
unto us if we preach not this Gospel.
I know full well the discouragements

of not being able to see the results.
But we must obey and trust. The Holy
Spirit can take our poor words and wing
them into many hearts. We may never
know when or how or how much they
helped, but once given to the Spirit we
know that He can make them a power
for good. When preaching is neglected
one of the great channels of the Holy
Spirit becomes blocked.

In The Year of Our Lord

By Marguerite Alexander

Only two special days are to be found
in the Church Calendar for July.

The first of these is July 4, Inde-
pendence Day, which the church has
made a Holy Day as well as a holiday,
designated a special collect, Epistle
and Gospel to be used on the day.

The second day is the feast of St.
James the Great, July 25, James was
one of the Apostles, a brother of St.
John and son of Zebedee.

St. James the Great was the first of
the Apostles to suffer martyrdom, tradi-
tion tells that he was seized in Palestine
by Herod Agrippa and executed with a
sword.

There were two Apostles named
James, and it has been suggested that
James the Great was so designated to
distinguish him from James the Less,
who was the shorter of stature.

St. James the Great was present at
the Transfiguration of Christ. He and St.
John were partners with St. Peter and
St. Andrew as fishermen in the Sea of
Galilee.

St. James the Great is the patron
saint of Spain, legends telling that his
relics were miraculously conveyed to
Spain in a ship after his death. For this
reason he is sometimes represented in
art as a pilgrim with his cloak covered
with shells. Sometimes he is represented
with the sword by which he was behead-
ed.

There are two legends of the way he
came to Spain. One tells that his body
was placed in a ship with sails set and
the next day it reached the Spanish
coast. Another tells that he was con-
veyed in a ship of marble. A knight saw
the ship sailing into port, his horse took
fright and plunged with its rider into the
sea. The knight climbed aboard the
marble ship and was saved but his
clothes were entirely covered with
shells.

Five Marks of A Healthy Parish

By the Rt. Rev. Richard S. M. Emrich
Bishop of Michigan

*From a booklet published
by the National Council*

Since the individual parish (or mission) is the basic unit of the Church's life, it is clear that the health of the Church depends upon the health of this unit.

It is at the parish level that the great battle of the Church's life is fought. If we succeed here, developing strong and thriving parishes, we succeed everywhere; if we fail here, we fail everywhere.

It is at the parish level that our people grow, or do not grow, in grace; here that converts are made, or not made; from here that young men go, or do not go, into the ministry; from this source that missionary giving goes, or does not go, unto the ends of the earth.

It is, therefore, the chief source of a diocesan office to serve these all-important units, to establish new ones, and, in serving them, to build a strong diocese and a strong national Church.

The first mark of a fine parish, beginning at the ground level, is a good material basis. I grow a little irritated sometimes when people talk as if the material basis of life were somehow "low and unimportant, and to be contrasted with the life of the spirit, which is "high and worthy." I grow irritated, because that kind of thought is not true.

Since the Church is not primarily God's House but, rather, God's People, the second mark of a fine parish is fellowship. Without it there can be in the true sense no parish life.

The third mark of a healthy parish—and, of course, the central and most important mark—is worship. People who come to our parish churches may see a fine building, and be greeted by friendly people; but if they are not led on to a

deep life with God, we fail both Christ and them.

The fourth mark of a healthy parish is a sense of destiny, a knowledge of great purpose. If any group of people—nation, university, business or parish—loses this sense of destiny or purpose, has begun to die.

Since no group lives to itself, and since we are members one of another in a great world Church, the final mark of a healthy parish is loyalty.

I have heard people who, at the wrong time and place, quoted our Lord's words about the gates of hell not prevailing against His Church. No one, I hope, believes the assurance of those words more than I. But our Lord certainly did not mean by those words that His Church would prosper or the world be won by Him without our highest effort.

Since the earthly leadership of the Church in its bishops, clergy and laymen is human and limited, we can never have a Church unless we are willing to accept the human limitations of leadership. We should accent these limitations humbly and gladly, for each of us is human and limited.

Crop Donations

Donations to the 1956 CROP campaign in North Carolina sent 1,651,000 pounds of food to the hungry people of Asia, Europe, and South America, according to an audited report from regional CROP headquarters in Elkhart, Indiana.

North Carolina CROP Director Ralph Jacks explained that this was possible because church agencies achieve an extremely high rate of contribution per dollar of cost, with much more than 200 pounds of government donated surplus food (in many cases more than 400 pounds) being given to relieve human misery for each dollar expended in the program.

College Division Sees Busy Days Ahead

Busy days ahead are forecast by the National Council's College Work Division for its members and for the staffs of diocesan and district College Work departments.

Last month some two million or more young men and women are finishing high school or preparatory school, and approximately 900,000 of them will go on to higher education.

The Rev. Philip T. Zabriskie, executive secretary of the College Work Division, states that "most colleges and universities are swelling rapidly, and in the next fifteen years they face a veritable tidal wave of applicants."

According to recent studies by the National Education Association and the American Association of Collegiate Registrars and Admissions Officers, the proportion of persons in the 17-18 year age group attending college is rising rapidly. Colleges estimate that by 1970 there will be at least 5 million and very probably 6 to 6½ million college and university students.

In 1956-57 there were, for the first time in American history, over three million students enrolled in U.S. colleges and universities. Mr. Zabriskie reports that "roughly 10 per cent of these college and university students have some relation to the Episcopal Church, and many have no religious life at all."

"The Church's College Work is the Church's pastoral and evangelistic ministry amongst these millions of persons and also amongst the faculty and administrators and families—all of whom together make up the academic community," he adds.

"College Work's further concern is to help face the critical problems of quality of education, which grow graver as the quantity of students expands.

"In every diocese and district the Diocesan Division or Department of College Work holds the task of planning, organizing, and working so that the Church and its ministry may meet and prepare to meet 'this tidal wave' of students."

Ministry To Migrant In 7th Year

The seventh year of a Christian ministry in the Migrant camps scattered throughout North Carolina began the week of June 3. Sponsored by the N. C. Council of Churches in cooperation with local ministerial associations in migrant areas, the ministry reaches 10,000 or more migratory workers in six North Carolina counties.

Getting underway first are the ministries in the Elizabeth City area, comprising Camden, Currituck, and Pasquotank Counties; the Columbia area (Tyrrell County); and the Morehead City-Haufort area (Carteret County). Work in the sixth County—Henderson—will begin in July, due to a later harvest season.

Two new features mark the opening of this year's ministry. The Carteret County work is the first undertaken in that area where about 1,200 migrants are employed. The other feature is the opening of a Day Care Center for Migrant children at Camden in the Elizabeth City area. Dedication services are planned this Sunday afternoon, June 9, and the center will formally open the next day. A similar center was opened in the Hendersonville area at East Flat Rock last year and will reopen on July 18.

The principal crop harvested in the Elizabeth City and Tyrrell County areas is potatoes. In Carteret County are tomatoes, cabbage and beans, in addition to potatoes.

Laymen's Bookshelf

THE BEATITUDES

By Hugh Martin

An excellent exposition on the beatitudes of Jesus, this book could well be the basis for a series of adult Bible-classes.

Who (among men) are the most blessed? This age stresses success, prestige, wealth and influence, but Jesus taught otherwise. Righteousness, humility, pureness of living, forgiveness, and those who sympathize with the perplexities of others: these are the blessed, according to Jesus.

The poor (not poverty stricken) are more blessed than the rich because they trust in God and not in riches. Jesus did not condemn the wealthy people as such—only those who put their trust in material possessions.

Those who mourn are blessed, in that they love deeply; those who mourn little have loved little. (Recall Jesus' weeping for Lazarus.)

The humble are more blessed because they accept themselves and their circumstances more readily than the proud and overly-ambitious. Pride causes untold inner conflict, whereas humility produces the proper attitude for progress.

The righteous-loving man will have more conflicts in this life than those who care only for approval, but he will rise above corruption in his relationships with other men, knowing that God is righteous and demands nothing less of true manhood. Also he can be at peace with himself, knowing that right is on his side. True manhood must be based on righteous dealing with all people—God has revealed Himself to man in Jesus Christ the Righteous. To be like Him, we must hunger and thirst after righteousness.

The forgiving person is infinitely more blessed than he who is not merciful and carries grudges with him into all phases of his interpersonal relationships.

The pure in heart are those who are

really sincere in their intentions and their motives are for the highest and noblest purposes. Insincerity and deceit have no place in the life of a Christian man, in either business or personal dealings. Blessed are the sincere folk—but woe unto the hypocrites (whom Jesus condemned more than any other people).

Truly blessed are they who strive to create understanding and warm fellowship among his fellow men; they are the peacemakers of whom Jesus spoke.

The eighth beatitude deals with those who suffer for their Christian convictions. All Christians know the suffering which must come from always upholding the Christian ideals. We must suffer to conquer for Christ. Blessed are those who suffer for Him and bear their persecutions with patience. Here, as in all our human relationships, the virtue of forgiveness is most important.

—Gulielmus

When I Became A Man

By Theodore Parker Ferris

This book is composed of sermons and addresses given by Doctor Ferris. As the writer says "it is an appeal for mature thinking on the part of Christian people." It is a deeply thought provoking book and one that is hard to lay aside once begun. The book is a sequel to *The Story of Jesus*.

In writing of the doubts that many people have about God caring for countless numbers of people and how this is too vague to make much difference in a person's life, Dr. Ferris says, "I know not how God deals with the stars, but I know that in Christ God speaks to me. I know not how God can hold so many planets in his care, but I know that in Christ God cares for me." The writer also says there are at least three affirmations of God working within us, our natural instincts and impulses, our common sense and our inherited culture." You feel that the writer has you by the hand

Six Named To New Posts In Diocese

Three new priests have been appointed to posts in the Diocese, a retired priest has been given a temporary appointment, a new deacon has been ordained and assigned and a student has been appointed.

The Rev. Alexander Hanson of Nashville, Tenn., has been named priest-in-charge of the Holy Comforter, Andrews; the Messiah, Murphy, and the Church of the Good Shepherd, Haysele, and St. Barnabas, Murphy. He began his duties on June 15.

The Rev. Charles L. Taylor of Irons, Mo., has been named priest-in-charge of the Church of the Epiphany in

and is leading you very gently, but none the less persuasively, bit by bit, a little closer to the Glory that is God.

May I quote again — "It does not seem likely to me that Christians will ever be able to make a completely united approach to Christ, and I am not sure that it would be good if they could. The greatness of the Christ calls for more than one approach; no single accent of emphasis, whether Protestant or Catholic, can possibly do justice to the vastness of the subject. The higher and more majestic the mountain, the more avenues there are from which men may approach it."

There is a fine chapter called, Depending on God, which Dr. Ferris closes by quoting a Negro prayer; "O Lord, help me to understand that you ain't going to let nothin' come my way that you and me together can't handle." He tells us to take what we have and let Christ use it in his way.

Dr. Ferris has been named one of the twelve best preachers in this country and has been rector of Trinity Church, Boston since 1942. He is one of the four distinguished ministers who since 1915 have occupied that pulpit. He has written other books and is a contributor to The Interpreters Bible. —F. McL.

Newton and began his work there July 1.

Mr. Taylor will be the first minister of the church which was organized a year ago under sponsorship of the Church of the Ascension, Hickory.

The Rev. Albert H. Frost became priest-in-charge of St. Paul's Church, Edneyville, and the Church of the Transfiguration at Saluda on June 9, succeeding the Rev. Clifford E. McWhorter who left the Diocese.

The Rev. John W. Tucker was ordained deacon on June 15 in Trinity Church, Asheville, and was assigned to work under the Rev. A. Rufus Morgan in the western missions.

The Rev. N. C. Duncan, retired Asheville priest, has been appointed to the Church of the Redeemer at Craggy for the summer.

William T. Potts, student, has been assigned to the Church of the Transfiguration at Bat Cave.

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Plans For Terry Estate Studied

Plans to develop "Intheoaks" at Black Mountain as a center for the Diocese are being considered by the Board of Trustees and the executive council.

If the plans can be carried out it would mean a permanent headquarters for the bishop, including his residence, an office for his staff, and a place for diocesan retreats, parish life weekends, conferences and the establishment of a pro-cathedral where the annual diocesan convention would meet each year.

The property includes a large house, the former residence of the late Mr. and Mrs. Franklin S. Terry. The house includes an east and west wing with music room, gymnasium. Also included on the property is a swimming pool, bowling alley and a three-hole golf course. There also are farm buildings, superintendent's quarters, garages, servants quarters, five other houses, and some 100 acres.

The estate was the summer home of the Slocombs, parents of Mrs. Terry. Mr. Terry bought the property and built a year-round residence. Mr. Terry died in 1926, and Mrs. Terry died in an automobile accident in 1954.

Although she was an active member of St. James' Episcopal Church at Black Mountain, Mrs. Terry was very interested in Dr. Norman Vincent Peale, and gave him his start in the publication of his magazine "Guideposts." She willed the property to Dr. Peale for the continuation of this project. Dr. Peale turned it down, and the estate was offered to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, who turned it over to the Diocese of Western North Carolina. The will provides that the property must be used for "religious purposes in perpetuity."

The trustees and Executive Council of the diocese have joined in saying that "it was their desire to develop this as a diocesan center."

Most of the furniture has been left in-

tact. Mrs. Lillian Emerson Boskowitz of New York City, daughter of Mrs. Terry, is giving the furniture to the diocese. She has removed all personal and sentimental items, but the house is well furnished, and contains linen, china and crystal and many old museum pieces of furniture, a library full of books with additional volumes in storage in the basement.

In addition to ordinary living quarters, a music room and office wing there is a Dutch Room in the west wing with tiles and furniture imported from Holland.

The grounds contain a formal and private garden and a kitchen garden.

Christian Education Meeting Scheduled

A Conference on Christian Education of special interest to Directors of Religious Education and Church School Teachers will be held at the Kanug Conference Center, July 13-15.

Special emphasis will be placed on the use of the Seabury material with particular attention being given to the use of the new third, sixth and ninth grade material which is currently being released by the Seabury Press.

In addition to the fine courses being offered, there will be an excellent book room with all suggested materials available.

The Rev. Stephen C. Walke, rector of Christ Church, Raleigh, will be director of the conference. The faculty will include: Miss Mary Plyburn, editor of the Nursery Material, National Department of Christian Education, Mississippi; Miss Maybeth Downs, D.R.E. at Trinity Church, New Orleans, La. and other outstanding people in the field of Christian Education.

The Rev. Duncan M. Hobart, Rector of St. Paul's Church, Meridian, Mississippi, will serve as chaplain.

The Bishop's Calendar

LY:

- 12:00 A.M.—Valle Crucis Board Meeting, Valle Crucis.
- 2:00 P.M.—Trustees Meeting, St. Augustine's College, Raleigh.
- 8:00 A.M.—St. Paul's, Wilkesboro.
- 11:00 A.M.—All Saints', Linville.
- 7:30 P.M.—St. John's, Sylva.
- 2:00 P.M.—Executive Committee of Kanuga Board, Kanuga.
- 1:00 P.M.—Civitan Club, Asheville.
- 11:00 A.M.—Church of the Good Shepherd, Cashiers.
- 5:30 P.M.—Sky Valley Pioneer Camp, Zirconia.
- Aug. 3 Vacation.

Confirmations

- 2—Chapel of the Good Shepherd, Appalachian School, Penland: Perry Clay Rucker, James Allen Walker.
- 3—Church of the Good Shepherd, Tryon: Boyce Booker, Jane Booker, Janice Booker, Henry Miller.
- 5—St. John's Church, Marion: Elizabeth Gordon Dameron, Barbara Elizabeth Bolton, Ralph Augustus Fossett.
- 5—Church of the Transfiguration, Bat Cave: Roy Thomas Moorehead, William Oliver Keller, Mrs. Atha Tucker Barrino, Marjorie Lynn Moorehead, William Hobart Burch, George Foote Bond, Jr., Judith Barrino Bond, Orton Colgrove Bordeaux, Stella Flack Francis, Zoe Dian Glavas.
- 2—St. Paul's, Edneyville: Julia Ann Freeman.
- 2—St. Matthias', Asheville: Mrs. Joanelle Baird, William Howard Feimster, Mrs. Virginia Boyd.
- 1—Asheville School, Asheville: David Steward Bonsal, William Vance Brown, Burton Norris Rickey, Michael Gales Shafer.
- 3—Christ School, Arden: Frances Anne Webster, George Priestly Davis Hudnor, Charles Waller Evans, Patrick Manning Reily, Oliver Beirne White, Michael Terry Matlack, Thomas Harold Weaver, Jr., Terence Lance Fitzgerald.
- 5—Church of the Transfiguration, Saluda: John Willis Summers, Edwina Pace (Mrs. William) Sandra Ward.
- Calvary Church, Fletcher: Diane Ridgway Breeman.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 27—No. 6

August, 1957

The Bishop Of Virginia Discusses The Importance Of Clerical Compensation

(First of 3 Articles. See Page 3)

A High School Student Looks At The Sacraments

(See Page 4)

Church Architecture

First in a Series by T. Edmund Whitmire

(See Page 7)

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

Clergy Compensation

First of Three Articles.

By Rt. Rev. Frederick D. Goodwin, D.D., Bishop of Virginia.

At a recent meeting of the Joint Commission appointed by the General Convention to Study Pension Plans and Clerical Salaries it was pointed out that, since clerical salaries are fixed by diocesan authorities and parish vestries, probably the most helpful thing the Commission could do would be to gather from various sources information that might be of value to them in carrying this responsibility. From such Pension Fund records, government reports, a survey of various diocesan practices, and from other related sources, the following information has been brought together and is here presented in the hope that it may be of use to those concerned, whether in diocese or parish.

The matter of clerical compensation involves four factors: the basic salary, a rectory, or provision therefor, the Pension Fund system and a proper travel allowance. Let us look briefly at each of these:

First—the basic salary figure, including rectory rental value. Over the past 30 years there has been a fairly constant increase in this figure of the average salary from \$2,750 in 1926 to \$4,280.00 in 1956, or about an 80% increase. Bear in mind, however, that these figures include the rectory rental value of 1/6 of the cash salary. The average take-home cash salary is less than 5/6, or \$4,280.00. This figure is significant, however, only when compared with the increase in the Consumer Price Index, often referred to as the Cost of Living Index, over the same period. Since 1939, a year chosen because it was in the relatively stable period just before the war, the cost of living has gone up 97%, the average clergy stipends has gone up only 80%. Further, there still remains the question—Is it possible for a

clergyman and his family to live in reasonable comfort on a salary that an average of \$4,280.00 represents even when he is provided a rectory in addition? We should not forget that the majority of the clergymen have salaries that are below the average salary figure.

How do other professional men, or skilled mechanics such as carpenters, or even truck drivers fare? The average clergyman's salary is way, way below the average income of other professional men such as physicians, dentists and lawyers—below those in building trades, but above the average for unskilled truck drivers. Are the laymen willing to have their clergymen's salaries remain there?

The next important factor in adequate clerical compensation is the matter of rectories, or an allowance for rectory rental. Sometimes provision is made for heat, light, etc. in connection with the rectory. Generally speaking, the record of the Episcopal Church regarding rectories is reasonably satisfactory. Quite generally this responsibility is recognized and provision is made. Most rectories are satisfactory, but not all. Some are much too large for these servantless days; others are too small for a growing family. Many of them are not adequately maintained by the parish, unless a new rector is being sought, when much cleaning and repairing takes place for the new parson. To maintain better the rectories we now have would not only improve the picture as a whole but would be a fundamentally decent thing for vestries to do out of respect for their clergymen and particularly for their wives. It might be well for Bishops and others, when they are guests in a rectory, to task themselves the question—"Would I and my family be happy to live in this rectory?"

A High School Student Looks At The Sacraments

(The following article on the major Sacraments was written by 17-year-old Miss Lynne Burke of St. James Church, Black Mountain, as one of her graduate papers at Owen High School this year. It shows an understanding and clarity of expression which is all too unusual for a 17-year-old person, to say nothing of the desire to write on such a subject in our public school system. Ed.)

A sacrament, as defined by the Episcopal Church's Book of Common Prayer, is "an outward and visible sign of an inward and spiritual grace." There are two groups of sacraments, the major ones and the minor ones. The major ones, or those necessary to the salvation of everyone who has access to them, are Baptism and Holy Communion. The minor ones are those that are not as well known and are not celebrated by all Christian churches. They are Confirmation, Penance, Matrimony, Holy Orders, and Unction.

The Christian sacraments are rites of love between God and man, instituted by Christ in and through His own sacramental and sacrificial life. When any one of them is performed, God does something in love for man, and man is given an opportunity to express his joyful response to God's love. Of course, God loves us whether or not we use His sacraments faithfully. Yet we believe that God's love needs the sacraments as a means of pouring His grace into our lives; and we need them as a means of receiving and responding to God's love and grace. A sacrament is not complete until we have made the appropriate response of love to the gift which God has given.

My discussion will be limited to the major sacraments, and the first sacrament I will discuss is Holy Baptism, the sacrament of New Birth into the New Life. St. Patrick says:

"I bind this day to me forever

By power of faith, Christ's Incarnation;
His baptism in the Jordan river;

His death on cross for my salvation;

His bursting from the spiced tomb
His riding up the heav'nly way;
His coming at the dawn of doom:
I bind unto myself today."

Baptism is all too often looked on as a casual and perfunctory affair. All we need a deep realization of what God is doing when a child, or older person, is baptised. In Holy Baptism, God is adopting a human being to be His own child, always and forever. Thus the child is made a member of His own family, and a soldier in His own army "to confess the faith of Christ crucified, and to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant to his life's end." Christ Himself commanded Baptism. In Matthew 28:19 He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." To the early Christians who had known Christ while He was here on Earth, Baptism was an indispensable beginning of the Christian life. In I Peter 3:21 it is flatly stated that Baptism saves us, meaning that Baptism is the beginning of our salvation. Christian baptism, however, should be considered against the background of its Jewish beginnings. In Isaiah 44:3 and Psalms 51:7, the idea of magically washing away sin is mentioned. John's baptism represents more than cleansing from sin. It also represents incorporation into the community of people who wait in faith for the Day of Judgment. In Acts 2:38 Peter says to his audience on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and ye shall receive the gift of the Holy Spirit. Notice the tenses of the verbs used here: you *shall* receive the gift of the Holy Spirit when you are baptized—not before, and not otherwise.

The required outward sign in Baptism is water. This is essential, first of all, because Christ commanded its use, not

condly, because it has always been regarded as a cleaner. In Biblical thought, water is also connected with healing. An instance of this is Naaman's being healed by the Jordan's water. God uses the water in Baptism for the healing of the sick soul. There is also a token sign in Baptism—the reciting of the name of the Father, the Son, and the Holy Ghost as the Christian name spoken. The Holy Name is not used as some sort of magic formula; it means that the Christian is actually taken up to the Life of the Blessed Three, so that God the Father is hereafter his Father, God the Son is his Saviour and Brother, and God the Holy Ghost is his inward strength.

The sponsor's role in Baptism is quite important. The sponsor promises answer to God for the soul of the infant being baptized. Our Christian duty is not to look out for ourselves only, for in Galatians 6:2 we read: "Bear ye one another's burdens, and so fulfill the law of Christ." A Christian should therefore never stand as a God-parent unless he is fully prepared to account to God for the soul of his godchild. Probably one of the best ways to think about our own baptism is to reflect that before we could even think about reaching up to God, He reached down and claimed us for Himself.

The second sacrament I will discuss is Holy Communion, the sacrament of nourishment and Renewal. Martin Luther said, "If indeed, a baker were to say to me: 'This bread is a body, and this wine is blood,' I should laugh at him incredulously. But when Jesus Christ, the Almighty God, taking in His bread and wine, tells me: 'This is my body and my blood,' then we must believe, for it is God who speaks—God who with a word created all things."

It is not an exaggeration to say that there has been more sheer love for God and our neighbor expressed and imulated this sacrament than by any other single means. Jesus Himself started the Holy Communion, as written in several different parts of the New Testa-

ment, the most conclusive evidence being found in I Corinthians 11, verses 23-25. Historically considered, the Eucharist is a continuation of the Jewish fellowship meal, Chaburah, raised to a new dimension of meaning and spiritual value, and it can be best understood by studying it in terms of its Jewish prototype.

The basic ideas are those of sacrifice and consecration. The kind of sacrifice expressed here is an expression of thanksgiving to God. The consecration element in the sacrament is God's answer to man's act of sacrifice and offering. When we receive the Holy Communion, we are feeding on the very life of God, and not on mere animal food. Many modern Christians regard the Eucharist as a memorial rite. This is the wrong way to regard it. We must receive and understand the sacrament on Jesus' own terms; it is the sacrament of His real Presence in the literal and entire sense of the phrase.

The beneficial effect of the Holy Communion cannot take place except when we consider the saving Life with the right attitude, as described in the Book of Common Prayer: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort." If a Christian comes to Communion without the necessary feeling of repentance, love and charity, the intention to lead a new life, and faith and trust in Christ, he not only receives no benefit or blessing, but does himself serious damage. As St. Paul warns in I Corinthians 11:29: "He eateth and drinketh damnation to himself, not discerning the Lord's body." Careless or insincere use of the sacraments makes a person insensitive to the grace of God, and makes response to the divine initiative difficult. However, a person should not refuse Holy Communion because he has a feeling of unworthiness. None of

us are really worthy of the privilege, and it is because of our sin and weakness that God provides this means of replenishing His new life within us. We come to the Communion rail to offer our poor lives to God. Having presented ourselves to Him in truth and sincerity, He will gladly receive us and He will send us away rich with the spirit of Christ—"strong in the Lord, and in the power of His might . . . that ye may be able to withstand the evil day, and having done all, to stand." (Ephesians 6:10-13)

"In The Oaks"

An article in the last edition of the *Highland Churchman* would seem to indicate that the Trustees and Executive Council had made definite plans for the use of the property in Black Mountain which the Diocese has just received from the estate of Mrs. Franklin S. Terry.

In April the Trustees agreed to take title to this property and had in mind only one use for it. Executive Council concurred, but since then plans have changed and as of now nothing definite has been decided upon.

Bishop Henry has appointed 2 committees to study and manage the estate. One is purely managerial, the other to formulate plans and make recommendations for the long range use of the property. --

Crisp Resigns As Editor

Porter L. Crisp, editor of *The Highland Churchman* since August, 1953, has moved out of the Diocese of Western North Carolina and relinquished his post as director of the magazine. He and his

wife have moved to Greensboro where he has assumed an editorial post with *The Greensboro Record*.

For the past eight years he has been most active in the religious life of the diocese.

He was for two years layman-in-charge of Trinity Church (now St. John's) of Haw Creek, where his enthusiasm and vigorous leadership greatly augmented the congregation and the physical plant of one of our strong suburban missions. From time to time he participated in services at a number of the missions in the diocese.

Before taking over the editorship of this publication, he was for two years an active worker in the diocesan Department of Promotion, where he built up a working system of newspaper publicity for Church activities.

His work throughout the years has been marked by conscientious devotion.

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Church Architecture

First in a Series by T. Edmund Whitmire.

The designing of churches has always been a challenge to create a Shrine to the Glory of God. Architecture must be the servant of the Church and of the Christian faith. Church buildings should be shaped by worship and not worship by architecture. Through the ages some of the finest architecture rises to supreme height when embodying in stone and other materials the meanings of the Christian faith.

The early Church used the Roman Halls of Justice called Basilicas as its place of worship. To the Basilicas were added apse and transepts, the latter to create the cruciform plan. A pulpit, a Jewish feature, was located in the nave. The use of belfries or bell towers, separated or jointed to the church, was begun in the sixth century.

The Church has evolved three types of altar. The altar of the eastern Christians is the mysterious altar hidden behind veils or the iconostasis; and frequently the Church in the west has tried to make the altar partially mysterious by the use of the chancel screen, the eastern veil, the placing of the clergy and choir between the altar and the people. The dramatic altar is the altar of the baroque architects, of the Victorian ritualists, of numerous modern churches; an altar which by dramatic methods — ornament, the beauty of space, the manipulation of light and shadow — is made the showpiece of the church, and suggests to the worshipper the glory of the Sacrament. The ministerial altar is a place of ministering, where our Lord perpetuates His ministry here on earth by the gift of heavenly food to the faithful gathered around. The ministerial altar is the Holy Table of the early Church and the Church of the first several centuries. In certain respects the Reformation was an attempt to restore the Holy Table.

Roman architecture largely inspired the plan of the Saxons and the Norman churches. The Norman version of the

Romanesque, as well as Germanic and Lombardic influences, were at work during the twelfth century, but again it was an oriental influence, the pointed arch, which inspired the splendor of the Gothic vault.

Church architecture in the Middle Ages became more and more the conquest of the voids over solids. The windows, which were the voids, grew and grew, until a church was just a thin stone cage holding a lot of colored glass together. Large piles of stone called buttresses were needed to resist the thrust at the bearing points of the roof trusses.

The twelfth century saw the beginning of the building of the great Gothic cathedrals at a time when the Church was the principal patron of the artist and the craftsman and religious art the visual expression of the story of Christianity. The Gothic manner of building answered to a stage in the historical development of European mind and society, it depended on the past up to its own point and embodied the spirit of its own time: adventurous, romantic, mystical, it was the architecture of chivalry, feudalism, the Guilds and religion.

After the peak of Gothic architecture was reached; a regression began, in part due to the "gentleman clergy" with their background of Latin and Greek but little Christian zeal. Their enthusiasm of the Classics paved the way for the Renaissance spirit in church architecture. The Great Fire of London in 1666 gave the Reformation church builders an opportunity to express Protestantism in the new plan form, placing the emphasis on preaching.

Sir Christopher Wren was the greatest influence in the Renaissance era in England. Many small churches of London have steeples because Wren increased the size of spires and placed them on top of towers so the people could find their church even in a con-

Laymen's Bookshelf

All For The Love of God

Edited by

The Rev. Ralph T. Milligan

This fascinating book is a Holy Cross Omnibus with a Foreword by The Rt. Rev. Horace W. B. Donegan, Bishop of New York, Visitor of the Order of the Holy Cross. There is also an introduction written by the Rev. Leopold Kroll, O.H.C. and Superior of the Order of the Holy Cross.

Written "all for the love of God," these forty articles are written with much intellectual and spiritual wisdom and "touch upon the day-by-day realities of the Christian life as well as upon the eternal mysteries of the Catholic religion."

The first article is called "The Reality of God—the second is called—"The Incarnation." One of the articles much liked by this reader is, "The Drama of the Eucharist"—this was written by the Rev. Leopold Kroll and is highly interesting. The foregoing gives you an idea only of the content of this decidedly different and beautiful book. Most of the contributors to this anthology are

CHURCH ARCHITECTURE

(Continued from page 7)

gested area of London. His masterpiece is Saint Paul's Cathedral, London, in which his use of a dome with lanterns is outstanding. He revised the archaic French forms while his rival, Inigo Jones, revised the Italian.

The Anglican church became the target for all the revival styles. Antiquarian enthusiasts were erecting large numbers of elaborately detailed churches in all parts of England, many finely proportioned and works of art in their own right, but many which were destined to be regarded by posterity as ugly and unsuitable.

This regression, the desire to return to the past, still exist today.

priests of the Order of the Holy Cross and each article is informative and deals with the "reality and nature of God."

The book is a selection of The Episcopal Book Club.

—F. McL.

The Episcopalian

Way of Life

W. Norman Pittenger

This book should be deeply interesting to any Episcopalian, but especially to those adults who have recently been or are about to be, confirmed. From the first paragraph to the last, it is interesting, informing and beautiful. Having read all of Dr. Pittenger's books, I enjoyed this one the most.

We all know that Dr. Pittenger is a famous religious writer and leader, teacher and an Episcopal clergyman—among many other places he was taught at our Kanuga conferences.

The writer quotes from Browning—"Ah, but a man's reach should exceed his grasp, or, what's a heaven for?" Which is somewhat what the content of the book is, you are reaching to understand some of the beauty and essence of the Episcopal Church. The book offers the reader help on the Liturgy of the church, the Sacraments, especially what the Holy Communion means to Episcopalians, the nature of the Episcopacy and the Priesthood—the relation of the Rector and his people, there is much, much, more but the chapters are outstanding.

The chapter on How Episcopalians Pray is lovely, if we use the following kinds of prayer—Adoration, Thanksgiving, Confession, Intercession and Petitions and "have the ultimate "use of prayer that God's will may be fulfilled in us and that Christ may be formed in us." We can also pray every day of our lives and all of every day."

Flying Squadron Promotes Youth Activities

Need help to get a youth program organized and functioning in your church? Call on the Flying Squadron.

The Flying Squadron is comprised of the officers and area chairmen of the Young People of the Diocese, and its aim is to foster and promote youth activities.

Members of the group are Lew Zirkle of Newton, Nan Dameron of Marion, Mitzy Crownover of Asheville, Gay Davis of Morganton, Anna Cay Henry of Asheville, Linda Wheeler of Franklin, Ginny Simmons of Asheville, George Holmes of Skyland, Rawley Speir of Morganton, Evelyn Wooten of Lenoir and Nancy Blanton of Shelby. The first five are the Young People's officers, the others, area chairman.

The unit is prepared to put on an evening's program at a youth gathering or help outline a longer program of Christian endeavor. In short, it tries to help in any way possible to foster youth activity in the Church.

It is available any Sunday of the month except the first Sunday.

For further information contact Rev. Mark Jenkins, Calvary Church, Fletcher, or Zirkle.

Priest To Re-enter Mission Field

The Rev. John Sherwood McDuffie, priest-in-charge of St. Mary's of the Hills, Blowing Rock, for the past two years will re-enter the Church's mission field.

Mr. McDuffie was a missionary priest in the Panama Canal Zone from 1952 to 1955. He has been reassigned to the Church's newly created missionary district of Central America, and will serve in Honduras where he will be in charge of missions in Tegucigalpa, La Lima, and San Pedro Sala.

Supply Ministers

Three bishops are among supply ministers in the diocese this summer. And, a retired missionary bishop celebrates Holy Community at the Church of the Transfiguration, Bat Cave, each Sunday.

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, served All Saints, Linville during July, and the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, was at the Church of the Good Shepherd, Cashiers.

The Rt. Rev. Albert R. Stuart, Bishop of Georgia, will be at Grace Church, Waynesville, this month.

The Rt. Rev. Norman Spencer Binsted, retired missionary bishop of the Philippine Islands, while not a supply minister at Bat Cave, celebrates Communion there each Sunday.

Among the supply ministers for July were Rev. George Farrand Taylor of Tryon, St. John's in the Wilderness, Flat Rock; Rev. Edward P. Busch, Jr., of Alexandria, Va., Church of the Resurrection, Little Switzerland; Rev. W. W. Pendleton of Upper Truro Parish, Va., Grace Church, Waynesville.

Supply ministers for August include Rev. David Cody Wright of Birmingham, Ala., St. John's in the Wilderness; Rev. Henry Bell Hodgkins of Pensacola, Fla., Church of the Good Shepherd, Cashiers.

Churchnews To Cease Publication

Episcopal Churchnews, a Church magazine of national circulation, successor to the 116-year-old *Southern Churchman* will cease publication with the August 18th issue.

The decision was based on the magazine's relatively small circulation—20,000—and the fact that there has been an annual operating deficit since publication began in December, 1951.

Payments On Assessments

<i>Assessments</i>		<i>Parishes</i>	<i>Quotas</i>	
<i>Assigned</i>	<i>Paid</i>		<i>Assigned</i>	<i>Paid</i>
\$ 1,344.00	\$ 672.00	Asheville, All Souls-----	\$ 6,132.00	\$ 3,066.00
456.00	228.00	Asheville, St. Mary's-----	2,040.00	774.00
204.00	----	Asheville, St. Matthias'-----	912.00	176.00
1,692.00	846.00	Asheville, Trinity-----	7,692.00	4,200.00
222.00	----	Black Mountain, St. James'-----	1,014.00	----
288.00	144.00	Brevard, St. Phillip's-----	1,320.00	660.00
120.00	----	Flat Rock, St. John's-----	540.00	----
576.00	240.00	Fletcher, Calvary-----	2,604.00	1,670.00
900.00	375.00	Gastonia, St. Mark's-----	4,032.00	1,680.00
612.00	150.00	Hendersonville, St. James'-----	2,798.00	1,000.00
696.00	350.00	Hickory, Ascension-----	3,228.00	550.00
108.00	54.00	Highlands, Incarnation-----	480.00	240.00
396.00	165.00	Lenoir, St. James'-----	1,800.00	750.00
276.00	138.00	Lincolnton, St. Luke's-----	1,212.00	360.00
264.00	66.00	Marion, St. John's-----	1,200.00	134.00
828.00	828.00	Morganton, Grace-----	3,804.00	1,585.00
516.00	129.00	Rutherfordton, St. Francis'-----	2,460.00	----
300.00	150.00	Shelby, Redeemer-----	1,380.00	542.00
1,296.00	648.00	Tryon, Holy Cross-----	5,880.00	2,940.00
240.00	120.00	Waynesville, Grace-----	1,092.00	546.00
216.00	108.00	Wilkesboro, St. Paul's-----	816.00	408.00
<hr/>	<hr/>		<hr/>	<hr/>
\$11,550.00	\$ 5,411.00	Parish Totals-----	\$52,436.00	\$21,281.00

MISSIONS

36.00	36.00	Andrews, Holy Comforter-----	174.00	39.00
30.00	30.00	Arden, Christ School-----	156.00	156.00
204.00	119.00	Asheville, Grace-----	852.00	497.00
120.00	120.00	Asheville, Redeemer-----	516.00	400.00
36.00	18.00	Asheville, St. Luke's-----	168.00	84.00
84.00	42.00	Asheville, St. John's-----	378.00	91.00
246.00	123.00	Asheville, St. George's-----	1,128.00	564.00
156.00	78.00	Bat Cave, Transfiguration-----	732.00	366.00
30.00	----	Beaver Creek, St. Mary's-----	162.00	----
96.00	----	Bessemer City, St. Andrew's-----	420.00	----
132.00	----	Blowing Rock, St. Mary's-----	612.00	----
54.00	----	Boone, St. Luke's-----	258.00	----
30.00	25.00	Burke County, St. Paul's-----	156.00	25.00
24.00	----	Burnsville, St. Thomas'-----	72.00	----
240.00	240.00	Canton, St. Andrew's-----	1,056.00	200.00
24.00	----	Cashiers, Good Shepherd-----	36.00	----
36.00	10.00	Cherokee, St. Francis'-----	168.00	42.00

And Quotas To July 1, 1957

<i>Assessments</i>		<i>Missions</i>	<i>Quotas</i>	
<i>Assigned</i>	<i>Paid</i>		<i>Assigned</i>	<i>Paid</i>
24.00	----	Dutch Creek, St. Anthony's-----	24.00	----
48.00	----	Edneyville, St. Paul's -----	240.00	----
96.00	48.00	Franklin, St. Agnes'-----	468.00	234.00
24.00	11.50	Franklin, St. Cyprian's-----	48.00	20.00
24.00	----	Hayesville, Good Shepherd-----	24.00	----
24.00	----	High Shoals, St. John's-----	60.00	----
24.00	----	Kings Mountain, Trinity-----	36.00	----
24.00	24.00	Legerwood, Chapel of Rest-----	36.00	36.00
----	----	Blackstone Mission -----	----	5.00
36.00	36.00	Lincolnton, Our Saviour-----	168.00	34.00
24.00	11.00	Lincolnton, St. Cyprian's-----	24.00	11.00
24.00	----	Linville, All Saints -----	48.00	----
24.00	----	Little Switzerland, Resurrection -----	24.00	----
36.00	----	Morganton, St. Mary's -----	192.00	60.00
24.00	20.00	Morganton, St. Stephen's-----	108.00	20.00
24.00	----	Mount Holly, St. Andrew's-----	24.00	----
138.00	138.00	Murphy, Messiah -----	636.00	----
24.00	----	Murphy, St. Barnabas' -----	48.00	----
24.00	----	Newton, Epiphany -----	24.00	----
24.00	24.00	Penland, Good Shepherd-----	48.00	3600
36.00	----	Rutherfordton, St. Gabriel's -----	180.00	----
60.00	60.00	Saluda, Transfiguration -----	276.00	240.00
60.00	30.00	Spruce Pine, Trinity -----	300.00	150.00
72.00	36.00	Sylva, St. John's-----	336.00	168.00
24.00	12.00	Tryon, Good Shepherd -----	120.00	60.00
24.00	24.00	Upward, St. John's -----	48.00	48.00
84.00	----	Valle Crucis, Holy Cross-----	384.00	160.00
24.00	4.50	Watauga, St. John's -----	24.00	4.50
<hr/>			<hr/>	
2,652.00	1,320.00-----	Mission Totals-----	10,992.00	3,751.00
\$14,202.00	\$ 6,731.00-----	Diocesan Totals -----	\$63,428.00	\$25,032.95

The Living Church Seeks To Serve

The roster of nationally prominent clergymen cooperating with The Living Church to "break down the barriers of parochialism" among Episcopalians in the United States speaks well for the widespread confidence in the national Episcopal weekly publication.

The magazine has had a rough time financially. In January it announced that 1957 will be the year in which the nation's Episcopalians will decide through their subscriptions whether to keep the publication, which receives no aid or official sponsorship from the Church. Now, it is launching a crusade to get in touch with the nation's 1,900,000 Episcopalians in the interest of the church at large. T. S. White of Chicago, chairman of the campaign writes:

"The Living Church believes that it is essential to carry to the clerical and lay leaders of each parish—the rectors, wardens and vestrymen—a vision of Christian stewardship that includes their diocese, and the Church's world wide mission in the area of each Churchman's immediate interest and concern. High parish morale is a wonderful thing, but cannot be maintained indefinitely on a local basis unless the Church is characterized by higher morale on a higher scale. In the Episcopal Church of today, the parishes are a series of first-class platoons in an army that is barely aware of its own existence.

"The task of building liaison and morale with that army—the Episcopal Church as a whole—is one of the pri-

mary functions of The Living Church. That is what The Living Church proposes to do about it:

"We are organizing a national campaign to bring home to the leaders of each parish by face-to-face visitation the fact that they, as individual Christians and as leaders of the parish, have an opportunity to commit themselves to an active interest in the whole work of Christ on earth that will mean as much to them in spiritual dividends as does their service within the parish. Dividends can come only after the investment has been made. And in this case, the investment required is primarily one of time—time to read and inform themselves about what is going on in other parishes and dioceses in the national church.

"Volunteer lay leadership will be established at diocesan and area levels. These leaders will enlist and train other laymen right down to the parish level. They will be briefed on how to explain the importance of a national and Churchwide commitment.

"The real commitment, it will be emphasized, is the commitment of time rather than money. A parish program of keeping in touch with the national Church trends, developments and issues will be stressed. This program, like every other spiritual commitment, requires sacrifice; but the real sacrifice here is the dedication of time to read about the whole Church—and of talents to participate in thinking and action for the benefit of the whole Church."

12 Attend YP Conference

12 teen-age boys and girls from this Diocese were among the 200 members of the 30th annual Young People's Conference at Kanuga in June.

"The Glorious Gospel" was the theme of the conference this year. It was directed by the Rev. Stiles B. Lines, rector of Grace Church, Camden, S. C.

and the chaplain was the Rev. Grayson Cleary, rector of Calvary Church, Taboro.

Sewanee To Be Host

The University of the South, Sewanee, Tenn., will be host for the 1957 meeting of the House of Bishops, Sept. 14-18.

Report Of The Joint Committee To Study The Apportionment Of Quotas

With the 1958 General Convention little more than a year away, the first joint committee to submit its report is the Joint Committee to Study the Apportionment of Quotas.

Appointed under a resolution of the General Convention of 1955, the Joint Committee has recommended to the General Convention of 1958 that "for the next triennium the 'Current Expenses' of each Diocese or Missionary District in the Continental U. S. for a three-year period (i.e. the last three years available) be continued as the primary basis for determining its apportionment . . ."

Also recommended by the Joint Committee is a "simpler method of reporting comprehensive parochial expenses" to be established to "determine more accurately and uniformly the total amount of current expenses for computing quotas . . ."

The Committee reports that it was "greatly impressed" with improvements resulting from the changes in the method of apportionment adopted by the Convention of 1952. The Treasurer of the National Council reported to the Committee that "whereas in 1950, 33 Dioceses and Missionary Districts failed to meet their quotas as assigned, in 1956 only 14 failed to meet their quotas in

full. 968% of the Assigned Quota was met in 1956, as compared with 86.5% in 1950."

"These facts seem to indicate that the present method of apportionment of quotas is equitable and practicable," the Committee's report states.

Proportionate giving also received consideration by the Joint Committee on Quotas. The Committee report calls for further study through the Church of "the stirring facts of the Church's mission at home and abroad, the duty and privilege of tithing, and other forms of proportionate giving as the primary expression of our stewardship."

"If we are true to our calling, ultimately the day should come when from the level of the parish, the diocese, and the Church at large, we will have a consecrated people concerned not with formulas and quotas but with bringing the Good News of Christ's Love and Peace to God's children everywhere," the Committee said.

Members of the Joint Committee are Bishop Gesner of South Dakota, chairman, Bishop Barth of Tennessee, Very Rev. David deL. Scovil of Los Angeles, Rev. Canon Ralph D. Read of Connecticut, John W. Gregg of Minnesota, and Howard T. Tellepsen of Texas.

In The Year Of Our Lord

August ushers in Lammastide, a festival of the Old English church.

The name Lammastide comes from the Anglo Saxon word, Hlammesse, meaning loaf mass. The festival is observed on the first day of August, Lammastide, or the first Sunday in August, the period being known as Lammastide.

It is a service of thanksgiving for the first fruits. The church is decorated with corn and other early fruit, and bread made from the new grown wheat is used in the Communion service.

August 6 is the feast of the Transfiguration. A commemoration of this event was observed since the middle ages. There is no reason for setting August 6 as the day. It commemorates the experience of St. Peter, St. James and St. John when Christ was transfigured before them on the Mount. The collect for the day prays that "we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty."

Tar Heels Rank 10th In Program Activities

The North Carolina Council of Churches ranked 10th among the 41 state councils in the nation last year, according to a recent survey made by the National Council of Churches. The rank is based upon receipts reported for all program activities carried on by the Council and affiliated groups.

North Carolina's Council reported a total of \$130,0098 received, including such program activities as Church World Service — CROP, World Day of Prayer, and Migrant work. Not included in this total are the amounts raised by local Councils of Women, of which there are 41 in this state, local

youth councils, and other local interdenominational activities such as the Weekday Bible Teaching Programs.

"If these were included," the Reverend Morton R. Kurtz, Executive Director of the state Council of Churches, said, "the total amount raised for ecumenical projects in North Carolina would be something over \$350,000 a year."

Totals reported for other area state councils in the survey were: Virginia, \$63,643; Tennessee, \$12,813; Georgia, \$7,646. South Carolina does not have an active organization at present.

Washington Cathedral Celebrates Anniversary

The Washington Cathedral celebrates its 50th anniversary the week of September 22-29. Opening the festivities will be the chancel drama, "Zeal of Thy House" by Dorothy Sayers, the evening of the 22nd and presented each evening through the 25th in the Cathedral.

The Right Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in the United States, will be the guest of honor and principal speaker at the Anniversary Dinner in the Hotel Mayflower, September 28. The Hon. John Lord O'Brian, attorney, well known for his work in the field of human relations, will also give an address.

Michaelmas Day, the anniversary of the laying of the Washington Cathedral Foundation Stone, September 29, 1907, will be marked by two special services. The Right Rev. Nobel C. Powell, Bishop of Maryland, will preach at 11:00 a.m. when government officials and members of the Congress will attend.

The Rt. Rev. Cuthbert Killick Norman Bardsley, Bishop of Coventry, England, will preach at 4:00 p.m. Among the guests will be members of the National Cathedral Association and other donors, former deans and canons of the

Washington Cathedral. The service is being written by The Very Rev. John Wallace Suter, former Dean of Washington Cathedral and presently a member of the Standing Liturgical Commission and custodian of the Standard Book of Common Prayer in the United States.

19 youth leaders from the Diocese of Western North Carolina, were among the 109 advisors, counselors and officers of youth groups who attended the Youth Leadership Conferences held at Kanuga during the week of June 10th.

All of the elements of a highly successful conference were present at "Leadership." It was deeply inspirational, very practical and filled to the brim with purposeful activities that sent each member home with renewed inspiration and exciting new ideas for the work ahead.

Most important it provided opportunities for the young people to think through a faith of their own, to find the relevance of the Christian Gospel to everyday life and to accept the challenge of deeper personal devotion to our Lord and His Kingdom.

The Bishop's Calendar

AUGUST:

- 4 11:00 A.M.—Church of the Resurrection, Little Switzerland.
4:30 P.M.—Highland Hospital, Asheville.
- 5 12:30 P.M.—Deerfield Executive Board meeting.
- 1 8:00 A.M.—Kanuga.
11:00 A.M.—St. John's in the Wilderness, Flat Rock.
5:00 P.M.—Church of the Good Shepherd, Cashiers.
- 8 9:30 A.M.—St. Luke's, Boone.
11:00 A.M.—St. Mary's, Blowing Rock.
3:00 P.M.—St. Mary's, Beaver Creek.
- 4 6:00 P.M.—Patterson School Alumni, Patterson School.
- 5 11:00 A.M.—Faith Chapel, Cedar Mountain.
7:30 P.M.—Church of the Transfiguration, Bat Cave.

SEPTEMBER:

- 1 11:00 A.M.—Church of the Incarnation, Highlands.

Confirmations

- June 9—Church of the Good Shepherd, Cashiers: Nancy Elizabeth Conkle. St. John the Baptist, Upward: Mrs. George Dotson.
- June 16—St. Luke's, Chunns Cove: Sandra Jane Jenkins, Mrs. Ivory Davis Armstrong, Carlton William Konrad. St. John's, Haw Creek: Jack Anders Crawford, Frank Hubbard Duffy, Jr., Mrs. Mildred Joyce Duffy, Carroll B. Farmer, Mrs. Bessie Mae Farmer, Veda Suzanne Farmer, Iverson A. Heffner, James Ernest Miller. St. Francis, Cherokee: Elizabeth Joan Meliski, Marcia Anne Meliski, Francis McKinley Louis Locust.
- June 18—Calvary, Fletcher: Bruce Erwin Banghart.
- June 23—St. Stephen's, Morganton: James Douglas Fleming, John Emory Fleming, Patricia Emily Fleming, David St. John Hennessee, Marie Lougenia Tucker. St. Mary's, Quaker Meadows: Ruth Georgia Whisnant, Viola Kirby Whisnant.

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Morning Prayer & Sermon 11 A. M.

Church School 9:45 A. M. Adult Bible

Class 10 A. M. Nursery 11 A. M.

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MAKE WARM FRIENDS

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 27—No. 7

September, 1957

Sunday School

First of 4-Part Review of Seabury Series

See Page 3

Church Libraries

For Clergy and Laymen

See Page 5

THE PATTERSON SCHOOL *for* BOYS



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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder, Acting Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

SUNDAY SCHOOL

Review of the Seabury Series

PART I - THE NURSERY COURSE

Teacher's Manual, RECEIVING THE NURSERY CHILD, 112 pages, paper bound, \$1.80 a copy.

Pupil's Take-home Picture Cards, ALL THINGS CREATED, edited and illustrated by Gregor Thompson Goethals, \$1.75 a set of 64.

It is a joy to greet a manual where three- and four-year-olds are regarded as people and their teachers as more than babysitters. To read this manual is an exciting venture and one that will be welcomed by many who have been perplexed as to the purpose of a class for preschool children.

The teacher's manual, *Receiving the Nursery Child*, provides the means of attaining the goal of the Seabury Series (for nursery children). The purpose of this manual is "to provide creatively for the growth of three- and four-year-old children and to make a valuable impact upon the parents and other adults in the child's environment."

If it can be said that parents play a more important part in the Christian education of children of one age than those of another, it is with this group. Teachers have a rich opportunity and will be called on to work closely with them. The manual gives much help in this area, with many examples from week-day nursery education which, as a result of much study, experimentation and research, has contributed greatly to our knowledge of the needs of children and how to meet them.

The teacher will find much help in the description of age-level character-

istics and what the children's behavior indicates to us as leaders of their Christian education. Here the teacher is helped to understand what the child is trying to express. Because of the limited working vocabulary of three- and four-year-olds, we are constantly underestimating their ability to understand. Teachers of any age group could gain insight from the first chapter called, "More Than Many Words," which describes and interprets the technique to be used. A creative experience cannot be provided unless the teacher identifies herself with the children and their needs, and shows response to the love of God in her own person. Her actions and reactions show more loudly than words that "God is Good."

The succeeding chapters provide in quantity and detail the helps teachers have been asking for.

All activities appropriate to this age are described, together with information about the equipment needed. Plans for the first few sessions are well outlined, and are accompanied by excerpts from actual class experiences, and by many suggestions for further sessions.

A comprehensive bibliography is included. It suggests books for the teacher's own use in her spiritual growth as well as books to help her better understand her children and their minds; stories and pictures to use with the children; music; records; finger-plays; flannelboard materials; and catalogs for supplies.

(Continued on page 4)

Clergy Compensation

(Second of Three Articles)

By Rt. Rev. Frederick D. Goodwin, D.D., Bishop of Virginia

The third factor in proper clerical compensation is the payment of pension premiums and the benefits derived therefrom for the clergyman and his family.

So quietly and efficiently does the pension system work that some are apt to overlook its importance in the total picture of a clergyman's compensation. But it must not be overlooked. The blessings that the Church Pension Fund brings to our clergymen in the assurance of a pension upon their retirement, the protection to their widows and children in the event of the clergyman's death and in the extra benefits provided beyond contractual obligations, such as the payment of \$1,000.00 to the widow of a deceased clergyman immediately on the receipt of notice of his death—these and other benefits, procured by Pension Fund premiums paid by the

parishes, are a bright spot in this whole picture. The wisdom of the founder of this Fund is becoming clearer each year.

Every one would like to have the pensions and other benefits larger than they now are. But, since an increase in benefits could only be brought about by a corresponding increase in premiums, which are now 15% of the salary, the General Convention has not thought it wise to consider a further rise in the 15% figure, especially since Social Security is now available to the clergy and most helpfully supplements their support after retirement.

A sound actuarial basis was laid at the first and the Trustees of the Church Pension Fund, faithfully carrying out these principles, deserve the complete confidence and appreciation of the whole Church.

Sunday School

(Continued from page 3)

The "take home" cards which are a part of the course are of a size and color to delight any child. The teaching material on the back is designed to help both parents and children. The cards are arranged to accommodate both the seasons of the year and the church calendar. An index aids the teacher in distributing the cards at appropriate times, but it is suggestive rather than mandatory, thus providing flexibility in the planning.

On the whole this course, when used creatively, should provide experience to help the child grow (a) in his response to God's love; (b) in his response to

God's creation; and (c) in his awareness of his relationship to the Church.

Next: The 3rd Grade Course

SNYDER NAMED ACTING EDITOR

The Rev. John W. Tuton, rector of Trinity Church, Asheville and chairman of the Diocesan Department of Promotion, announces the appointment of J. Hart Snyder as acting editor of the *Churchman*.

Mr. Snyder is a member of St. Mary's, Asheville, and a member of the staff of the Asheville *Citizen-Times*.

A Church Library For You

The day has long since passed when man had to buy a book to be able to read it. Public libraries have taken care of all that. Yet there may be many people who do not know that the Protestant Episcopal Church has a library of its own, set up to serve the whole Church.

More and more Churchmen and women are taking advantage of the facilities of the National Council Library, which has a collection of more than 7,000 books and 1,000 pamphlets dealing with all the important phases of the Church's activity. Its reference and circulation service is available to clergymen and laymen in all parts of the country. In fact, this service recently has been extended to overseas missionaries. The library is especially anxious to serve those people who have no other access to books, although its facilities are available to all persons in all areas, whether rural or urban. Anyone wishing to borrow a book need only send in a written request, and if the book is available, it will be mailed to him for a two-week reading period. Since requests often come from a great distance, allowance is made for mailing time. The only charge is a ten-cent rental fee for each book borrowed, plus the return postage.

The library maintains a wide selection of books, ranging from biographies of early Chinese missionaries to practical guides for the setting up of a parish educational program. The collection emphasizes the three main activities of the Church's work — domestic and overseas missions, Christian education and Christian social relations. For this reason, it is of equal interest to both laymen and clergymen, but the majority of requests for books come from laymen. This is not a theological library, but a collection of books for all the people of the Church, or for those

people interested in a particular phase of the Church's activity.

A visit to the library will prove to be an interesting and rewarding experience. It is located on the second floor of Church Missions House, 281 Fourth Avenue, New York. As one enters the door, the first attraction is a stand displaying the curriculum materials recommended by the Department of Christian Education. This is one of the few places where all these materials have been assembled for general examination. Consequently, parish leaders have come from many nearby towns to look them over carefully and thus make a better selection of courses for their Church schools. The library also maintains a section of children's books which likewise have been recommended by the Department of Christian Education. These are available for circulation as well as for reference.

Among the features of the library is its collection of books on the history of the Protestant Episcopal Church. Here is assembled a large selection of volumes dealing with every phase of our Church's history, ranging from the records of particular dioceses and parishes to biographies of men who have played a prominent part in the development of the Episcopal Church. Some of these books might be called collector's items, since they are often contemporary histories or biographies appearing in their first editions. Bound volumes of historical magazines, the *Journal of General Convention*, the *Spirit of Missions*, and *The Living Church Annual*, all dating back early in the Episcopal Church's history, are also available for reference.

The National Council Library is an example of the unusual service provided by the Episcopal Church for its members. By such means the Church is able to reach its people in all parts of the world.

(Continued on page 6)

Church Architecture

By Thomas Edmund Whitmire, A.I.A.

PART II

Important principles in church design have been handed down to us throughout great churches and cathedrals, and while traditional requirements have changed very little for the

older communions, architects should be encouraged to be inventive and to breathe a contemporary vitality into the various parts of the building. The Gothic cathedrals, the Renaissance churches and the Georgian Nonconformist preaching houses were all contemporary architecture in their time.

A Library

(Continued from page 5)

A recent innovation in the service of the library are packets of *Forth* magazine articles on the work of the Church in the fields of mission study which may be borrowed. As a special service to borrowers the library will prepare lists of volumes from the collection for readers who would like books or pamphlets on the many phases of the Church's work.

Readers who would like books for personal devotions may choose from a selected group of prayers, meditations and outlines of worship services.

These and other services which the National Council Library is able to provide have won for it an increasing number of readers. In the past few years, the number of active readers from all over the United States and the mission fields has nearly tripled. It is estimated that approximately 1,900 people are now using its circulation facilities, with perhaps an equal number asking for reference information. In the past year, 3,380 books were circulated and during the same period, the librarian answered 2,695 inquiries. The library issues a book review sheet, "Books for You," announcing new additions to the collections. This announcement is mailed to all those who have used the library's facilities, and any other interested people. Anyone wishing to receive "Books for You" regularly need only write the librarian.

The architect of today must fully understand the true meaning of the traditions of the Christian church and with a thoughtful inventiveness design the elements which make the church, in a sensitive and contemporary manner.

Economic conditions make plain and simpler buildings a necessity; use less ornament, ugly and untidy decoration, should be things of the past in all forms of buildings. Out of this new simplicity, we must strive to find a new beauty. Looking back on the history of the Church, one will see that some of its buildings which we now consider most ugly, were in fact the most expensive. If the new towns are to be an improvement on the old, the new community church must be the living expression of the Christian faith. We hope to build beautiful cities and towns so also we must once again design sanctuaries which worthily represent the House of God.

In an article by Marvin Halvorsen, executive director, Department of Worship and the Arts, National Council of Churches, he writes, "To continue building churches in Gothic and Renaissance style seems to deny that God can speak His Word in the language of each new age. Generally, church buildings are designed with the purpose of saying something and they should speak in the language of today instead of using the language of the past."

Many new building materials are

Church Architecture

available today and new ways of using traditional materials are being developed is the technique of contemporary building construction expands. Contemporary architecture should therefore be the expression of these technical developments. Rising costs necessitate the economic design of new church buildings and the use of both materials and space to their best advantage. This does not mean that cheap and shoddy materials should ever be tolerated, but rather that economy must be achieved by the right use of both materials and structure. The erection cost of a new church is certainly of great importance; but the cost of maintaining the completed fabric is an equally vital factor. New buildings must be designed so that the annual maintenance is reduced to a minimum, for many church societies find it difficult to raise the finance to meet the cost of expensive repair work.

Just what procedure should a congregation follow in developing a church building? In his article, Dr. Halverson sets forth these steps:

1. A church should engage in a thorough study of its denominational heritage, its beliefs about the church, its tradition of worship, its attitude toward the arts, its over-all understanding of its function in the world and in the community. Review this study in the light of the Bible.
2. The minister should study too, because theological seminaries sometimes fail to give adequate training in these matters.
3. The church should then review its program in the light of these penetrating studies.
4. Then obtain the best architect you can find. Not always the readiest available or the most agreeable, but one who

challenges the church to further thinking may be the best to serve the larger purpose of the church.

5. Select a site, with the advice of the architect.

6. If the earlier study indicates art may be used in the church building, make provision to use the work of living artists.

7. Make certain the architect's plans include all the liturgical items that are appropriate to your church's way of worship. A fine building can be marred by items that do not fit with the architect's work.

Dr Halverson also writes, "Before the fullest possibilities of architecture are realized, a church must have a clearer understanding of what is its vocation in the world. The more deeply a local church explores its own denominational heritage, its own understanding of the Christian faith and way of worship, the more it will interest and draw forth the most imaginative and best work of the architect. You can have great architecture only where you have a client with a large vision of what the building can be and mean and say."

He points out that an axiom of the architectural profession is that architecture always tells the truth about the society that creates it. What, he wonders, does our continued preoccupation with church architecture of centuries ago tell about the spiritual climate of our times?

It is a truism that architecture reflects its own time. If the Church is to remain a vital element in the sociological adjustment of the twentieth century, its new buildings should be an expression of its purpose in our life today.

(To be concluded)

LAYMEN REORGANIZE

Lay activity at the parish and mission level is the aim of the recently reorganized diocesan laymen's group.

Area chairmen, named at an organizational meeting at Kanuga this summer, met in mid-August to outline the year's work and to draft a suggested calendar of emphasis for key men of each church.

On that calendar are the promotion of the Committee of 1,000, the Advent Sunday corporate communion of men and boys of the church, and an annual laymen's service in each church.

The Committee of 1,000 will be comprised of men who will give \$10 a year for capital expenditure for missions.

John B. Reeves of Brevard is diocesan chairman of the laymen and Ralph Todd of Lenoir, treasurer.

Area chairmen are David Felmet of Waynesville, Arthur F. Dixon of Hendersonville, Charles E. Dobbin of Lenoir and Richard Ferchaud of Shelby.

The new diocesan organization has four areas instead of two.

RECOVERING

The Rev. John McTammany of Orange Grove, Fla., former priest-in-charge at the Church of the Redeemer and Grace Memorial churches, is recovering from a heart attack he suffered earlier this year and is spending the summer with the Rev. Leigh Urvan of Greensboro, Vt. He writes expressing his thanks for the many cards and letters from well-wishers.

REPRINT

The November issue of *Crossroads*, published in Lexington, Mass., by the Rural Workers Fellowship of the Episcopal Church will carry a reprint of the Rev. Norvin C. Duncan's article on preaching, "We Are Poor Fishermen," which appeared in the July issue of the *Highland Churchman*.

7 FROM DIOCESE SERVE AT KANUGA

Seven clergy and lay leaders from the Diocese of Western North Carolina served on the faculties and staff of Kanuga during the assembly's 30th anniversary season this past summer.

They included the Rt. Rev. Robert E. Gribbin, retired bishop of Western North Carolina; the Rev. James M. Hindle of Mount Holly, the Rev. Roland Whitmire of Shelby, Bruce Wheeler of Tryon, and Miss Jessie Huff, Mrs. Ellen Poole and John Schnorrenberg, all of Asheville.

Upwards of 1,400 clergy, lay leaders and young people attended programs of Christian education presented during the season. The figure is exclusive of staff and faculty, three weekend conferences and numerous guests who came for a day or two to participate in some program of special interest.

A total of 29 dioceses of the church in this country were represented during the seven-week conference period.

The influence of Kanuga in the total program of Christian Education of the church reaches far beyond the limited number of persons attending the conferences. Because of their experiences at Kanuga, these people enrich the spiritual life of their parish and serve with new effectiveness in positions of church leadership.

DEDICATIONS

Two church buildings will be dedicated this month.

The parish house of St. John's, Marion, will be dedicated at services there at 7 p.m. Tuesday, September 10.

Dedication of a building at the Church of the Epiphany, Newton, will take place at 8 p.m., Sunday, September 22.

Bishops Meet at Sewanee

Bishops of the Episcopal Church will convene in Sewanee, Tenn., on September 14, for the annual meeting of the Church's House of Bishops.

Host for the 1957 meeting of the House will be the University of the South, Sewanee, which is owned jointly by 22 southern dioceses of the Episcopal Church. The University is this year celebrating its 100th anniversary.

The House of Bishops will convene at 1:00 p.m. on Saturday, September 14. The House is expected to adjourn Wednesday afternoon, September 18.

The Rev. W. A. Visser't Hooft, General Secretary of the World Council of Churches, will address the House of Bishops on Monday, September 16.

The House of Bishops will hear reports by its Commissions on the Peaceful Uses of Atomic Energy and on Holy Matrimony. Also included on the agenda of the meeting of the House are the election of Missionary Bishops of the Philippines, Central America, and Mexico, and a report by the Rt. Rev. Norman B. Nash on his work as Bishop-in-Charge of American Episcopal Churches in Europe.

The Bishops will also meet for discussion of contemporary affairs affecting the Church and its witness to Christian principles. At the final session of the meeting the Bishops will draft a Pastoral Letter on the state of the Church, which according to canon law

must be read to every congregation in the Church during a Sunday service within a month of its receipt.

Sunday, September 15, will be a Quiet Day for the Bishops led by the Rt. Rev. Karl M. Block, Bishop of California and vice chairman of the House of Bishops. Also on Sunday, the Rt. Rev. William Scarlett, the Retired Bishop of Missouri, will lead a Quiet Day for Bishops' wives attending the meeting.

Chairman, ex-officio, of the House of Bishops is the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church. The Church's House of Bishops meets regularly every three years concurrently with the House of Deputies, made up of lay and clerical members of the Church, during the General Convention.

Special meetings of the House of Bishops are called between General Conventions as a need arises. At General Convention 1955 the Bishops voted to hold annual meetings during the 1955-1958 Triennium.

The Sewanee gathering will be the 105th meeting of the House of Bishops. The first was held in 1789 in Philadelphia when Bishops Seabury of Connecticut and White of Pennsylvania withdrew from the General Convention and organized as a separate House.

More than 128 Bishops are expected to attend the meeting. Total membership of the House of Bishops, which includes both active and retired bishops, is 188.

Laymen's Bookshelf

The Will and the Way
By Harry Blamires

This is a very fine and beautifully written book which needs to be most carefully read if the reader wants to learn from it—something which he or she will certainly do if an observant reader. There is much in the book that can in nowise be touched upon in such a short review of it.

Mr. Blamires, though British, has a delightful sense of humor and is, at times very witty.

He was born in England in 1916—is married and the father of three sons. He has been senior lecturer in English at King Alfreds College, Winchester, a church training college for men. He is especially interested in Christian Education and insists that education be Christian and that Christians be educated in their religion. He is a writer, having written at least six books in addition to *The Will and the Way*.

This book has its origin in a series of questions. The writer says that if we seek God earnestly, we shall find Him, or rather He will find us. If we ask God humbly to come into our lives, He will indeed come. "We shall find to our dismay, as natural men, that the God whose assistance we invoked, is already here, within us, speaking even commanding his presence manifested in an immediate and imperative revelation of duty and obligation. We asked Him to advise, to help us, to strengthen from afar. He comes to indwell, command, direct from within." But, eventually we arrive at a simple, living contact with Him who gives Himself to the wise and the simple, the learned and the unlettered in like fullness and abundance."

In the chapter called Personal Vocation, Mr. Blamires writes that "the doctrine of vocation teaches us many kinds of patience and that Christians should nourish their awareness of other peoples' vocations." He also says, "We have seen

God Can Transform the World
By Anne S. White

This book does not deal specifically with missions—not even missions in Japan — yet it resulted in a large measure from the author's work as a voluntary missionary in two large Japanese universities. The volume is actually a series of meditations which grew out of her experience in 1953 as a teacher of Bible classes (and, of course, English) at Episcopalian St. Paul's University and at non-Christian Japan Women's University, both in Tokyo; and which, in the words of Dr. Enkichi Kan's preface, has been published with the "aim to continue her missionary work on a wider scale." The book is likewise missionary in that it aims its appeal to people who have not yet experienced the redeeming grace of Christ. The table of contents ranges from such obvious chapter headings as "Why Study the Bible" to the more intriguing "Relationships of Mind, Body, and Soul" which should be enlightening to anyone interested in the Church's healing mission.

all too often honest work depreciated and flattery, vanity and dishonestly rewarded." This is the way of the World. Also this, "That in the fulfillment of religious obligations, we must try to accept the dry, the drab and the disagreeable, and this transmits it into the very ground stuff of peace." In speaking of sermons he writes, "For instance, the most heretical and (in terms of the Faith) most uninformed sermons you can hear are preached in the chapels of schools and colleges, not by God's ordained priests, but by men who climb the pulpit steps by virtue of their position in the world of education. He uses a phrase here, "Let the Church be the Church!", and says that it is a tragic blunder to set aside for a single instance the Church's own discipline in this matter.—F. McL.

The Bishop's Calendar

SEPTEMBER:

- 6 10:30 A.M. Department of Missions Meeting, Bishop's Office.
 8 11:00 A.M. St. Agnes' Church, Franklin.
 3:00 P.M. St. Cyprian's Church, Franklin.
 4:30 P.M. St. John's, Cartoogechaye.
 9 2:00 P.M. Management Committee, "In-the-Oaks," Black Mountain.
 0 10:30 A.M. Executive Council, Bishop's Office.
 7:00 P.M. St. John's, Marion.
 2 10:30 A.M. Executive Board of Woman's Auxiliary, St. Andrew's, Canton.
 4-19 House of Bishops, Sewanee, Tenn.
 2 11:00 A.M. Fletcher.
 4:00 P.M. Church of Our Saviour, Woodside, Lincolnton.
 4 10:30 A.M. (All Day) Clergy Conference, "In-the-Oaks," Black Mountain
 5 1:00 P.M. Woman's Auxiliary, Church of the Holy Cross, Tryon.
 6 12:30 P.M. N. C. Council of Churches, Greensboro.
 7 12:00 M. Board Meeting, Patterson School, Lenoir.
 9 8:00 A.M. Church of the Transfiguration, Bat Cave.
 9:30 A.M. St. Paul's, Edneyville.
 11:00 A.M. Church of St. John the Baptist, Upward.
 6:00 P.M. St. Luke's, Boone.
 Sept. 28-Oct. 3 Religious Emphasis Week, Appalachian State Teachers College, Boone.

CONFIRMATIONS

- July 7—All Saints' Linville: Gladys Christine Crawford; Frances Grambs Crawford.
 July 12—Protestant Chapel, Oteen: Hazel L Archer; Charles H. Archer.
 July 14—Church of the Good Shepherd; Cashiers: James Neville Zachary.
 July 19—Chapel of Rest, Patterson School, Lenoir: Mary Louise S. Hake; Margaret Pope Woodard.
 July 28—All Saints', Linville: Winifred Swoyer.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 27—No. 8

October, 1957

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The Highland Churchman

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Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder, Acting Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

Faithful Stewards

The Every Member Canvass

This year's Every Member Canvass is based on the theme, Faithful Stewards of Thy Bounty.

As stewards, we recognize that all we are and all we have are gifts of God. Our talents and abilities are given to us to be administered as in His sight.

The key is that scriptural phrase we so glibly utter from Sunday to Sunday: *All things come of thee, O Lord, and of thine own have we given thee.*

That is stewardship, the recognition that God has given us life, talents, muscles, brains, and indirectly all the rest of those things that we call our own. Well, that is the case, then all things do come of God, and when we support the work that is clearly His work, we are indeed only returning to Him that which is His own.

In preparation for the canvass, the Department of Promotion is holding four area meetings to brief canvassers in the program.

The meetings will be Oct. 17, 18, 21,

and 22 and the speaker will be Ven. Dean Stevenson, arch deacon of the Diocese of Bethlehem, Pa.

The meetings will be at St. Mark's, Gastonia, on Thursday, the 17th; at St. George's, Asheville on Friday, the 18th; at St. John's, Sylva, on Monday, the 21st; at Grace Church, Morganton, on Tuesday, the 22nd.

There is no easy method of having an adequate canvass in any church. Most churches use last year's budget as a guide in preparing the new budget. But some churches conduct their canvass first and then, when the pledges are in, draft budgets which are guides to the spending of the congregation and not to the giving of the congregation.

This "pre-budget" canvass is not an antidote to all the financial ills of the church, but it does enable the congregation to be taught that giving is a part of the Christian experience and that people need to give for the good of their own souls as well as the promotion of the Kingdom of God.

Treasurer's Report

The report of the treasurer, V. Jordan Brown, to the Executive Council last month showed a small operating over-craft for the period ended Aug. 31.

Concerned with the fact that diocesan obligations might not be taken care of promptly, the vestry of St. Mark's, Gastonia, took steps to ease the shortage by paying in full the balance of their 1957 assessment and quota.

With a budget of some \$86,000.00, most of which is supported solely by assessments and quotas, it becomes a matter of real concern when many of the parishes and missions fall behind. Certain commitments can be and are, of necessity, postponed, but they must be met before the end of the year.

Church Architecture

By Thomas Edmund Whitmire, A.I.A.

(Conclusion)

The church of the future and indeed the church of today must be designed in the contemporary idiom. If the buildings are to form a focal point of a community, they must be of architectural value to their community, not as mock classic or pseudo-Gothic monuments, but as examples of contemporary design. Modern architecture has given us fine buildings for entertainment, education, housing and other uses; it is surely time that the Christian church which in the past produced some of the finest architecture in the world in its cathedrals, village churches and religious buildings of all types, began to impart a fresh spirit to its buildings.

If religious art fails to arouse any emotion or is out of harmony with the principles of Christianity it has no value. In its finest sense this form of art is the visual expression of eternal values, and the test of whether a work is good or bad is whether it inspires the right emotions. Religious art is strongly associated in modern ecclesiastical circles with historic styles, a nostalgic looking backwards, and a powerful prejudice against innovation.

Good proportions, an imaginative application of color and a sensitive use of materials should create the right atmosphere in a modern church of dignity, grace and beauty, and may be regarded as being more in keeping with the spirit of our times than insensitive and over-ornamented imitations of the past historic styles.

Modern architecture can give us a great many things, large spans, new and beautiful materials, mechanical equipment and efficient services. Should not these be put to the service of the church, which has never hesitated in the past to employ the best human talent of every age to the greater glory of God?

As the Christian faith becomes manifest in flesh and blood, so it must be-

come manifest in stone, concrete, glass and steel. The challenge of the church to modern architects is one which must be accepted; the task of expressing the eternal nature of the spiritual truths of the Christian faith in the temporal materials at our disposal demands faith, understanding and inspiration.

New methods need new buildings. Contemporary architecture can play its part in the revitalizing of the church. The finest expression of every age, in every country, has been through the buildings erected for the worship of God, and architects of today must reflect this century in the churches they design, using the materials and techniques with which they are familiar. If we do not build churches in keeping with the spirit of the age we shall be admitting religion no longer possesses the same vitality as our secular buildings. J. B. Lehrman in his 1953 prize winning A. A. essay, "Religious Expression in Contemporary Architecture," suggests "Perhaps the ideal synthesis between religious buildings and the modern movement will be resolved through simplicity. Before God, man is at his simplest, and for this reason alone it could be argued that the contemporary idiom would seem to be the most natural in the world for ecclesiastical design. Indeed, the few contemporary religious buildings that have been universally acknowledged as masterpieces have this one essential factor of simplicity in common."

Dr. Halverson writes, "I believe that the transcendence and the immanence of God can be expressed in church architecture today perhaps better than ever before. The concern of contemporary architects with space and the relationship and inter-penetration of interior and exterior space can be highly significant. Professor Tillich asserts that space is our most valid symbol of God. The

(Continued on next page)

Pre-Marital Counseling

Although Canon 17, Sec. 2(d), requires that the minister instruct "the parties as to the nature of Holy Matrimony", a recent survey shows that this is not being done in many cases, and where it is done it usually consists of a short conference with the couple. A great opportunity for helping couples build happy and successful marriages is open to the Church by this Canon if the instruction is carefully planned and time allotted for it.

But what should be included in pre-marital instruction?

How should one go about pre-marital counseling?

To provide answers to these questions the Department of Christian Social Relations of the Diocese of Upper South Carolina is sponsoring a clergy conference at St. John's Episcopal Church, Columbia, S. C., on November 4 and 5, 1957. The conference will be held by the Rev. J. Kenneth Morris, Rector of St. John's, and is open to the clergy of neighboring Dioceses.

Mr. Morris has had many years experience in marriage and pre-marriage counseling. He is a member of the American Association of Marriage Counselors. The Association was organized in 1948 for the purpose of certifying qualified

marriage counselors who must meet certain professional standards, including academic studies, graduate work, clinical experience, and high ethical practices. The Association now has 87 members in the United States. Mr. Morris is a graduate of the University of Alabama, the Episcopal Theological Seminary in Virginia, and has done graduate work at Columbia University. He received his Master's Degree in psychology from the University of South Carolina. He is a professional affiliate of the S. C. Psychological Association, a member of the Groves Conference on Marriage and the Family, the American Institute of Family Relations, the South Carolina Mental Health Association, the Family Service Association, and others. He is married and has three children.

The Conference will open Monday, November 4th, with a celebration of Holy Communion at 10:30 A.M., and close after lunch November 5th, at 2:00 P.M.

A conference fee of \$5.00 will cover the cost of 4 meals and of other conference expenses. Those attending are asked to make their own arrangements for overnight accommodations in Columbia, and also should notify The Rev. J. Kenneth Morris, 2827 Wheat Street, Columbia 5, South Carolina.

CHURCH ARCHITECTURE

(Continued from page 4)

God who can not be contained or "spatialized," is represented by definition of space which covers man in his finitude. With today's building materials and techniques it is possible to achieve architectural space of symbolic power. I believe that the church building of our day can best express God's transcendence of space and time as it also expresses the immanence of God in employing the space and time possibilities of modern architecture."

"A church building not only houses the public worship and related life of a religious community. It becomes a sym-

bol to the secular community of what the Church is and what it believes. If architecture arises out of the faith and common life of the Church it can accentuate the religious apprehensions of the worshippers, reinforce the beliefs and memories which the Church shares. Manifestly, architecture can not create faith, but it can express aspects of the faith which is given. A church building can express the transcendence and the immanence of God; it can suggest that the Church escapes from the world or that the Church lives in but not of the world; it can imply that the Church can speak only to those within it or that the Church speaks to the world it confronts."

Clergy Compensation

(Third of Three Articles)

By Rt. Rev. Frederick Goodwin, D.D., Bishop of Virginia

The fourth and final factor in adequate clerical compensation is that of a sufficient travel allowance. Here the general picture, while improving, is still unsatisfactory. In most instances the travel allowances just do not cover the cost of transportation and the clergymen have to pay the difference out of their already meager salary. The crucial question is—"How much does it actually cost per mile to operate a car and allow for depreciation and other expenses, such as insurance?"

To this question no single answer can be given. The figure will vary for different parts of the country, different driving conditions, and especially according to the number of miles per year the car is driven.

One careful study, based on the experience of two large corporations operating fleets of over 300 cars each, two car rental agencies covering the entire United States, and the Runzheimer and Company study, came up with the following table of cost per mile:

20,000 miles per year	7.29¢ per mile
14,500 " " "	8.87¢ " "
12,500 " " "	9.78¢ " "
10,000 " " "	11.43¢ " "
7,500 " " "	14.19¢ " "

This computation allows \$827.85 per year for fixed charges including depreciation, insurance, licenses and taxes. Depreciation is based on 2½ years or

45,000 miles of driving. While other computations will result in somewhat different figures, they will not, if all factors of expense are included, vary greatly.

When we examine the travel allowance of various dioceses we discover some interesting facts, of which the following are fair samples:

Diocese #1—\$200 per year for operation

\$200 per year for depreciation

Diocese #2—6¢ a mile limited to driving between churches

Diocese #3—\$300 per year for operation

\$200 per year for depreciation

Such allowances are just not based on reality. Family use of the car should not of course be charged to the parish or to the diocese. But when the parson is about his work as a priest of the Church, he certainly should not be required to pay so large a part of his unavoidable travel expense.

In the matter, both of salaries and travel allowance, we know that Bishops, diocesan officials and vestries are concerned to be as fair as the resources at their command will permit. But, as long as living and transportation costs increase year by year, constant review and action must be had if we are to be fair, particularly to our missionary and other lower salaried clergymen.

News Notes

The Rev. Peter William Lambert IV, Headmaster of Appalachian School in Penland, attended the University of the South's Graduate School of Theology in Sewanee, Tennessee, this summer.

John Ivanoff of Swannanoa has been named manager of In the Oaks and began his work there Sept. 16.

His appointment was announced following a joint meeting of the management and planning committees.

The Rev. Robert B. Campbell, rector of the Church of the Ascension, Hickory and Mrs. Campbell were guests of honor at a reception Sept. 27 marking the 10th anniversary of Mr. Campbell as rector.

The Diocesan Advancement Memorial Fund

The Executive Council of the Diocese, at its meeting on September 10th, authorized a loan of \$5,000.00 and grant of \$5,000.00 to St. Andrew's Church, Mt. Holly, from the Diocesan Advancement Memorial Fund. Thus one of the new and rapidly growing missions of the Diocese will be able to provide facilities for worship, Sunday School and other activities.

St. Andrew's, organized two years ago, now owns a rectory, built mostly by the men of the congregation, and an adjoining site of two and a half acres. Services are now being held in the parlor of the rectory, which is filled to capacity, with no room for growth. The new building will be used temporarily for church purposes, and will eventually provide permanent quarters for Sunday School and parish house activities. The Woman's Auxiliary of the Diocese is setting aside its All Saints Day Memorial Offering this year to help in this project.

The Executive Council also approved a loan of \$1500.00 to St. Agnes Church, Franklin, for the purpose of refurbishing its rectory.

These authorizations bring the total amount of loans and grants made and authorized from the Diocesan Advancement Memorial Fund to \$179,287.50. Of this amount \$145,087.50 consists of loans and \$34,200.00 of grants. While approximately \$145,000.00 has been collected to date from the original campaign, the additional amount has been obtained through repayments of loans, interest earned, a few gifts and the donations of the "Committee of 1000" of the Laymen's Group. Altogether seventeen parishes and missions and Patterson School have been assisted by this Fund in the financing of needed buildings and improvements.

After these new loans and grants have been made, the Fund will have approxi-

mately \$7500.00 available for additional loans and \$700.00 for grants. But the Council has before it other applications for loans and grants totaling \$20,000.00. While these are now being investigated, if approved, it would be some time before as much as half of them could be granted.

The Loan Fund will be gradually augmented by the repayments of loans and 80% of interest earned. But the loans are, for the most part, long term. Assuming the Diocese continues to grow in communicant strength, with the accompanying need for new facilities, it is obvious that the Loan Fund is inadequate to meet present and future demands.

The Grant Fund will receive no repayments and only 20% of the interest. Without the assistance of the Laymen's Group, which provided nearly \$5,000.00 of this last year, it will almost cease to function. This would be most unfortunate. Many of the missions in need of new facilities should not over-burden themselves with debts. A sound financing program requires both loans and grants.

Perhaps \$2500.00 will still be collected on unpaid pledges. It is hoped that those who owe these pledges will appreciate the present need and pay them as soon as possible. But the future usefulness of the Fund can only be assured when it is realized that it has been set up as a *permanent memorial fund*. As a medium for gifts and bequests under will, it offers an opportunity to provide a lasting contribution for the advancement of the Episcopal Church in Western North Carolina.

Henry Hart, Chairman

Diocesan Advancement Memorial Fund.

SUNDAY SCHOOL

Review of the Seabury Series

PART II - THE THIRD-GRADE COURSE

Teacher's Manual, THROUGHOUT THE WHOLE WIDE EARTH, 96 pages, paper bound, illustrated by Beatrice and Leonard Derwinski, and packet of Teaching Aids, sold as a unit, \$4.25.

Pupil's Book, OUR PRAYERS AND PRAISE, 112 pages, cloth bound, with notes by Massey H. Shepherd, Jr., and Robert N. Rodenmayer, illustrated by a Sister of the Community of the Holy Spirit, \$2.55 a copy.

The church school year should be an exciting and happy one for teachers and children using the third-grade course of the Seabury Series. The material meets the children's desires to broaden their horizons and provides the activity they demand. It recognizes their growing interest in other people and helps them to see their role in new relationships and as participating members of the Church. The material provides the resources, helps, and understandings which will enable the teachers to develop an effective program for their class.

The teacher's manual begins with a composite picture of children in the third grade, noting their likenesses and differences. This is followed by a presentation of our Church as the "Body of Christ, through which our Lord continually makes Himself known and through which He works in the world of men." Its purpose is to guide the teacher in leading third-grade children toward a deeper understanding of the Church as the Community of God's people.

The first two chapters provide the background for interpreting the five specific goals discussed in Chapter 3: To develop an understanding of the worldwide Church and its concern for all members of God's family through the teachings of our Lord and His Church and to experience more deeply the fellowship of the Church through the worship of Almighty God.

Chapters 4 through 8 give concrete suggestions, examples, and resources for planning and conducting the classroom session. These include specific helps for developing session plans and a unit of study, Bible references, suggested audio-visual aids, and creative activities for projects and for group activity. These recommendations take into consideration the differing situations in church schools and are so presented that every teacher can adapt them to a particular situation. Chapter 8 contains stories of real experiences of missionaries and members of our Church in various countries. These should be particularly appealing to third-graders. The final chapter ties the whole course together through the Church Year.

The pupil's book will be received by the third-grader with real delight. It provides the text from The Book of Common Prayer for the services of Morning Prayer and Holy Communion, together with a commentary written at the children's level. In addition, the Collects for the Church Year are included, with a commentary for each Season.

(Next: The Sixth Grade Course)

A Report From The Presiding Bishop

The Rt. Rev. Henry K. Sherrill

The work of our church at home and abroad is made possible by the gifts of hundreds of thousands of men and women, boys and girls. The Mission of the church is not the task of the National Council but of us all. You have shared the opportunity facing the Church overseas, as well as in the United States, rural and city parishes, in any number of special ways of helpfulness. Your gift of money has been transmuted into healing the sick, opening blind eyes, preaching the Gospel of the Kingdom of God. For what you have done, we are grateful to God, for your gift was not to Him, but, in a very real sense, to Him.

But when this has been said, it is also true that we are only playing with our task. Some give with great sacrifice, but the majority of us only casually. Think for a moment of our numbers, of our resources, of what we spend for unim-

portant things and you will see that this is true.

Our missionary bishops abroad write constantly of open doors of opportunity into which they are not able to enter. In this country, there is the pressing need of entering new fields as the result of shifting population, of our college work, of our men and women in the Armed Forces, and so on indefinitely.

When one stops to consider the world in which we live with the great amount of suffering, of hatred and with the threat of war, the magnitude of our task becomes apparent. We are to do our best to make the kingdoms of this world the Kingdom of God and of His Christ. This task demands all that we are and all that we have. God grant to us all greater vision, more capacity to give and to serve in this the greatest of all undertakings.

Report To The Church

By The National Council

The Episcopal Church last year continued to demonstrate its awareness of the contemporary scene and its determination to minister to the needs of men and women wherever they may

... During the year the Church's Program reached into more countries, supported work in more dioceses, and touched the lives of more people than any previous time.

The most significant event in the church's overseas program was the establishment of the new Missionary District of Central America. The new district includes the three republics of Guatemala, El Salvador, and Honduras, formerly a part of the Diocese of British Honduras, plus Nicaragua and Costa Rica, formerly a part of the Missionary District of the Panama Canal Zone.

The domestic missionary districts con-

tinued to grow. The number of communicants increased 4.26 per cent as compared to the average for the Church in the United States of 3.05 per cent. North Texas oversubscribed its goal for a diocesan status fund and will apply for diocesan status to the General Convention of 1958 . . .

The Guiding Principles designed to govern the Church's work among Negroes were revised to meet present trends and steps were taken to make the American Church Institute for Negroes a definite part of the National Council . . .

A combination of increased financial support and heightened recognition of the Church's responsibility for a social ministry created new opportunities and enlarged existing programs. Consultation service was given to institutions, dioceses, and parishes.

Laymen's Bookshelf

A LIFE IN MY HANDS

By *William Charles Cravner*

A little book of sermonettes, *A Life in My Hands* is by a former rector of All Souls' Parish, Biltmore, here in the Diocese of Western North Carolina. Dr. Cravner was an outstanding preacher and writer, as well as a good pastor. He understood human nature more than most men and he knew how to communicate to others the joyous life of a Christian.

Each sermon is about a page and a half in length. The writer says much in a few words. Each sermon is full of practical wisdom (almost proverbial) as well as inspiring reading. Written sermons can be dull, but there is not a dull sermon in this book. It would take a few minutes a day to read this inspiring book of only sixty-eight pages.

The title is of interest; it points out that each person has a life in his own hands to make worthwhile: that life is his own—what he makes of it depends upon two persons, God and himself.

—Gulielmus

CHRIST IN OUR HEARTS

By *Charles Duell Kean*

This is another fine book from the pen of one of the most articulate Christian thinkers of our day. It deals with the story of God's gift of love and life.

As the author says, this is "an attempt to interpret the operation and power of the love of God in the hearts of men and women of the modern world." He sees this love not as an abstract principle, but rather as God's action in human affairs as Jesus Christ becomes directly and personally available in the lives of people, both in their individuality and in their life together as groups.

As with all that Dr. Kean writes, this book is relevant and deals with the real questions that real people ask in a real world.

It is a book to be read by those who take their religion seriously and who are

willing to be challenged and sometimes shocked out of any complacent acceptance of a platitudinous substitute for the real thing.

OUR CHRISTIAN VOCATION

By *John Heuss*

For good reading one can hardly find better sermons than those appearing in this book. There are a total of nineteen sermons altogether.

The author writes on such important topics as worship and prayer, Christian forgiveness and how to deal with everyday problems.

One good feature of this book is the large print, which makes it especially easy to read.

—Gulielmus

A READER WRITES

To The Editor:

An article in a recent magazine quoted a father, grieving over the brutal murder of his daughter, as saying that a society that produces a criminal must share the responsibility of a crime with the perpetrator.

Following that line of thought, if we, the congregations, complacently watch our church made a place of entertainment and social gatherings rather than a place of worship, then we must share the blame.

The order of our services of prayer and praise is designed to induce a spirit of worship. But if announcements are made in a jocular vein, with personal references and a few wise-cracks, or the sermon is interspersed with jokes, what is left to carry away with us?

What can we expect when the churches of the entertainers are jam-packed, while in churches where the service is conducted with dignity and reverence, good back seats can be found at five minutes to eleven?

Miss Rebecca C. Nall
Highlands

The Bishop's Calendar

CTOBER:

- 5 11:00 A.M. Church of the Redeemer, Shelby.
 5:00 P.M. Grace Church, Waynesville — Dedication of church.
 7 11:00 A.M. Grace Church, Morganton — Virginia Seminary Alumni.
 3 2:00 P.M. Meeting of Management Board of "In the Oaks," Black Mountain.
 6:30 P.M. Calvary Church, Fletcher.
 0 10:00 A.M. Executive Committee, Kanuga Board, St. Martin's Church, Charlotte.
 1 11:00 A.M. District I of Woman's Auxiliary, Church of the Messiah, Murphy.
 3 9:00 A.M. Trinity Church, Kings Mountain.
 11:00 A.M. St. Andrew's, Bessemer City.
 7:30 P.M. St. John's, High Shoals.
 5 12:00 M. Valle Crucis Board Meeting, Boone.
 6 6:30 P.M. Church of the Good Shepherd, Rocky Mount.
 7-18 } 6:30 P.M. Area vestry meeting.
 1-22 }
 0 9:00 A.M. Holy Comforter, Andrews.
 11:00 A.M. Church of the Messiah, Murphy.
 3:00 P.M. Church of the Good Shepherd, Hayesville.
 6:00 P.M. St. Barnabas', Murphy.
 7 11:00 A.M. St. James', Hendersonville.
 5:00 P.M. Church of the Ascension, Hickory..
 9 10:30 A.M. Kanuga Board Meeting, Raleigh.
 0 10:30 A.M. St. Mary's Board Meeting, Raleigh.
 Nov. 3 11:00 A.M. St. James', Lenoir.

CONFIRMATIONS

- Aug. 18—St. Luke's Church, Boone: Mary Kay Bradley.
 St. Mary's, Beaver Creek, West Jefferson: James E. Barlow.
 St. Mary of-the-Hills, Blowing Rock: Charles Stradley Kipp; Sam Moore Schenck, Jr.
 Aug. 25—St. Philip's, Brevard: Michael Sidney Smith; David Wilson Callahan; Harry E. Newland; Marie Newland (Mrs. Harry E.).
 Aug. 27—St. John's, Watauga County: John Thomas Cook; Larry Ray Cook.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 27—No. 9

November, 1957

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THE ALTAR AND COMMUNION

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THE NATIONAL COUNCIL HELPS

See Page 7

THE PATTERSON SCHOOL *for* BOYS



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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder, Acting Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

Basic Altar Needs For A Communion Service

("Let all things be done decently and in order," wrote St. Paul to the Church at Corinth. And indeed this appears to be the guiding principle of Christian worship, for God to whom this worship is offered is a God of order and not of chaos. In the hopes it may benefit the new or small mission, The Highland Churchman here presents an outline of the basic altar requirements for a communion service.)

Customarily there should be at least two white linen altar cloths, one a few inches longer than the other so that it hangs over the altar as each. There should be two Eucharistic candles, and an altar service book and stand.

In addition to the altar cloths, the altar linen includes the corporal, the pall, the purificator, the communion or chalice veil and post-communion veil, the lavabo towel, and the burse, or corporal case.

The corporal is the square of linen on which the chalice rests in the course of the service. It should be made of the finest linen, and it should be 20 inches square, though smaller sizes are permissible for smaller altars. It should be hemmed and should have embroidered in white thread a small cross on the stem to mark the front. The embroidery should be flat so as not to impede the free movement of the chalice over the linen. If the cross is large—an undesirable practice—it is better to use it to mark the back of the corporal, lest the

embroidery retain any crumbs from the consecrated host.

The method of folding the corporal is as follows: First, the front is folded back over the middle and then the back over this, so as to make three folds of equal width. Then the two sides are similarly folded over the middle. The whole will then be folded into nine squares of equal size with the upper side of the corporal innermost.

The purpose of the corporal is to prevent any particles from the Host straying onto the altar cloth and so being carelessly cast aside. Consequently, the corporal, when being placed on the altar, must never be shaken out, but deliberately unfolded.

The pall was originally a second corporal, which was used, folded, to cover the chalice and so prevent anything falling in. In modern practice, however, this corporal is replaced by a square of linen stiffened with cardboard or thin aluminum, and called the pall. It should measure seven inches square, though the size may vary somewhat according to the width of the rim of the chalice. The linen is put on taut and should have a cross in the center of it.

If aluminum is used for the pall and the linen put on tight enough, the linen need not be removed for laundering. It can be washed with a small soft brush, warm water and soap and set aside to dry.

(Continued on page 4)

Basic Altar Needs For A Communion Service

(Continued from page 3)

The purificator is the small linen cloth with which the chalice is wiped after use. Its size depends on the depth of the chalice with which it is used; about 12 inches square is a fair average. It should be made of fine linen with a tiny rolled hem with a cross embroidered in the center. The usual church needs at least six of these.

The chalice veil and post-communion veil ordinarily are of silk, and usually are of the same material as the covering of the burse. Linen, however, is permissible.

The chalice veil should strictly be unadorned by any decoration, but in practice a cross is almost always embroidered on it, in such a position that in use it will hang in front of the chalice.

The lavabo towel is used by the priest to wash his hands before he begins the prayer of consecration. No details are laid down as to its size or material. A spare purificator could serve as a lavabo towel.

The burse is sometimes called the corporal case and is made to hold the purificator, corporal, and post-communion veil. It should open like a book, but it may if desired have expanding sides (gussets), but on the whole these are better absent.

It should be nine inches square, cov-

ered with silk, lined with white linen and edged with a silk cord.

To vest the chalice: Put across the top of the chalice a purificator which has been unfolded to a narrow strip and will hang down on either side. On top of the purificator is placed the paten which contains one large wafer. Over this put the pall and then the chalice veil. On top of all goes the burse.

The credence table, originally a side altar, is a small table standing at the epistle side of the sanctuary. It should be covered with a white linen scarf or cover and should contain two cruets of either glass or silver for the water and the wine, a wafer box or ciborium containing enough wafers for the congregation, a lavabo bowl and towel. The bowl may be glass or silver. Its size or shape generally is unimportant, although it should be relatively small.

After laundering, a purificator should be ironed flat, then folded three ways, keeping the cross in the top center. Then fold three ways again, so that the end result is a small square.

The Altar Guild exists to be of assistance to the rector, the priest-in-charge or the Bishop when he comes to visit and conduct a service and the preferences of these men should always be deferred to. If in doubt about the altar preparation, one should always ask the celebrant of the service to check to see that everything is as it should be.

Council To Study Clergy Pay

A full-fledged national inquiry to "find out the facts" about the oft-reputed economic plight of clergymen has been authorized by the National Council of Churches.

The project, to be financed by a \$33,000 grant from the Rockefeller Brothers' Fund, was approved last month by the Council's 250-member general board, its interim governing body.

The board, representing 30 Protestant and Orthodox denominations in this country with about 35,000,000 members, also praised Christian leaders in Little Rock and in other integration-troubled areas for their efforts in behalf of justice, reconciliation, law, and self-discipline.

Priest Resigns

The Rev. Eric W. Veal, rector of St. Mary's, Asheville, for the past four years, has resigned to accept a post at St. Martha's Church at Westminster, Colo., a suburb of Denver.

During his stay at St. Mary's, Father Veal held a number of diocesan offices. He served as president of the Priests' Fellowship in 1954, and last year was named secretary to the diocesan executive council.

He also was active in church work outside the diocese, serving as a member of the national council of the American Church Union. Last year, he was named provincial director of the devotional Confraternity of the Blessed Sacrament.



HAPPY BIRTHDAY — The Rev. Arthur M. Aucock, rector emeritus of All Saints Memorial Episcopal Church, Providence, R. I., and a resident of Asheville since 1932, celebrated his 96th birthday on Oct. 11.

New Church School Publication

FINDINGS is a publication for all church school teachers and parochial leaders. It is prepared by the National Department of Christian Education and published by The Seabury Press.

The value of this tool for those who teach and those who lead, is that it is published monthly from September to June and contains up to the minute ideas and suggestions that are usable on the spot. It is a tool that every teacher, youth leader, pastor and program-planner will find invaluable.

Bundle subscriptions are available through the Seabury Bookstores, Greenwich, Connecticut.

SUNDAY SCHOOL

Review of the Seabury Series

PART III - THE SIXTH GRADE COURSE

Teacher's Manual, *DECIDING FOR MYSELF*, 192 pages, paper bound, illustrations by Susan Perl, \$1.90 a copy.

Pupil's Resource Book, *THE SON OF GOD*, 128 pages, cloth bound, background information by Edric A. Weld and William Sydnor, illustrations by Leonard Weisgard, \$1.90 a copy.

The sixth-grade course has the general purpose of "helping the sixth-grader to a greater fulfillment of his baptismal birthright, living membership in the Body of Christ." The specific purposes of the course, within this general framework, are (1) to help the child respond to God's call to grow up through facing the problems of his daily experiences; (2) to participate more fully in the life, worship, and heritage of the Church; and (3) to develop a deeper understanding and relationship with Jesus Christ, through studying the historical Person of Jesus in the Gospel according to St. Mark.

The children's reader, *The Son of God*, is a beautifully illustrated Gospel According to St. Mark with a commentary written in the modern English of the eleven-year-old. It will be the basic resource for use both in the class as a text and at home in the study involved in achieving the third goal mentioned above.

In *Deciding For Myself*, as in previous teacher's manuals, the age-level chapter, in this case called, "The World of the Sixth-Grader," is extremely well done.

It deals in a fuller way with the children's present situations and gives the teacher deeper insights about those with whom she is working.

The manual then gives suggested units of work to undergird and create

the framework for the lesson plan and the strategy to be developed for each Sunday. Ample resource materials are suggested to supply the needs of the group throughout their Church Year.

For those who want more "content" in the Seabury Series, this manual gives more than any I know, and deals with the life and heritage of the Church in the area of the Church Year, Corporate Worship, the Parish and Diocesan Events, as well as the Gospel According to St. Mark. The section on the Gospel According to St. Mark (Chapter 5), is an excellent guide to the understanding of this Gospel. It is presented to help the teaching team really do their job, and it is so adequately reinforced by the pupil's reader that the teacher should make certain that the majority of time will not be given over to a study of this portion of the Bible, rather than to creating a proper balance between the aforementioned three areas of concern.

Lastly, the bibliography is most adequate, but any bibliography is good only if the actual books within it are read, digested, and used as resources.

A Church school using this sixth-grade material can do an excellent job with eleven-year-olds, especially if the teaching team is aware of the necessary approach to the Seabury Series, has the support of a real parish family, and has developed an on-going teacher training program.

The hardest job the team is going to have will not be in the area of content, but in the attempt they must make to help the individual child relate to his parents and brothers and sisters at home, within the framework of the freedom indicated by the very title of the manual—*Deciding for Myself*.

The National Council Serves You

(How does the National Council of the Episcopal Church serve you? Council Headquarters in New York City is the hub of diverse and vital activities that reach out to all Churchmen. Starting in this issue, "The Churchman" will present a series of articles on how the Departments and Divisions of the Council can serve you.)

TOWN & COUNTRY DIVISION HELPS IN SMALL COMMUNITIES

How do you establish and maintain the Church in rapidly growing small communities or in those that are standing still or decreasing in population? What are the factors in changing rural America which affect the Church? What special worship opportunities exist in the Church to emphasize man's dependence on God? Research into these problems is just one of the services provided by the National Council's Division of Town and Country Work.

The Division exists to help the whole Church fulfill its responsibilities towards parishes and missions in communities of 10,000 population or less . . . in small cities, county-seat towns, villages, and rural areas of all types, whether agricultural or not. In addition to research, the work involves the distribution of information, student and clergy training, clergy and worker conferences, and individual relationships.

Research center for the work is the National Town and Country Church Institute and Roanridge Farm at Parkville, Mo. Several demonstration fields also are maintained throughout the nation, and data on many local situations is collected and tabulated. Appropriate use is made of information available from other sources such as other Churches, the United States Department of Agriculture, state colleges. Information is made available to those who need it through the Rural Workers Fellowship magazine, *Crossroads*, booklets and

pamphlets, motion pictures and filmstrips, and articles in *Churchways*, *Forth*, and the church press generally.

The Division's training program enables prospective and present clergy and workers in the town and country field to be better workers. There are summer field training programs for seminarians in five regional centers and at Roanridge. Several seminaries also offer town-and-country courses. Clergy already on the job may take advantage of in-service training offered through short courses at state universities and colleges, and at Roanridge. Scholarship grants are available to a limited number of qualified men.

A conference program draws together clergy and workers who serve the town and country field, so that they may discuss their common problems and find together a new understanding and fellowship in their task. In addition to the National Episcopal Conference on Town and Country Work, held in conjunction with the interdenominational National Convocation on the Church in Town and Country, the Division sponsors or directs provincial and diocesan town and country conferences, and secures representation for attendance at various other related meetings.

A constant service of the Division is an attempt to maintain all possible individual relationships between Headquarters and persons in the field through correspondence, personal visitation, consultation, and to help workers in the field keep in touch with each other.

Payments On Assessments

PARISHES	Assigned	Paid to 9-30-57
<i>Asheville</i> , All Souls -----	\$ 6,132.00	\$ 4,599.00
St. Mary's -----	2,040.00	1,156.57
St. Matthias -----	912.00	238.30
Trinity -----	7,692.00	6,300.00
Black Mountain, St. James' -----	1,014.00	57.00
Brevard, St. Philip's -----	1,320.00	990.00
Flat Rock, St. John's -----	540.00	270.00
Fletcher, Calvary -----	2,604.00	2,072.00
Gastonia, St. Mark's -----	4,032.00	4,032.00
Hendersonville, St. James' -----	2,798.00	1,800.00
Hickory, Ascension -----	3,228.00	1,778.00
Lenoir, St. James' -----	1,800.00	1,050.00
Lincolnton, St. Luke's -----	1,212.00	540.00
Marion, St. John's -----	1,200.00	268.00
Morganton, Grace -----	3,804.00	2,502.00
Rutherfordton, St. Francis -----	2,460.00	1,230.00
Shelby, Redeemer -----	1,380.00	840.55
Tryon, Holy Cross -----	5,880.00	4,410.00
Waynesville, Grace -----	1,092.00	819.00
Wilkesboro, St. Paul's -----	816.00	612.00
Highlands, Incarnation -----	480.00	480.00
Parish Totals -----	\$52,436.00	\$36,044.42

MISSIONS

Andrews, Holy Comforter -----	\$ 174.00	\$ 89.00
Arden, Christ School -----	156.00	156.00
<i>Asheville</i> , Grace -----	852.00	639.00
Redeemer -----	516.00	400.00
St. Luke's -----	168.00	126.00
St. John's -----	378.00	91.50
St. George's -----	1,128.00	846.00
Bat Cave, Transfiguration -----	732.00	366.00
Beaver Creek, St. Mary's -----	162.00	—
Bessemer City -----	420.00	—
Blowing Rock, St. Mary's -----	612.00	—
Boone, St. Luke's -----	258.00	64.50
Burke County, St. Paul's -----	156.00	50.00

And Quotas To October 1, 1957

urnsville, St. Thomas -----	72.00	— —
anton, St. Andrew's -----	1,056.00	400.00
ashiers, Good Shepherd -----	36.00	18.00
herokee, St. Francis -----	168.00	84.00
utch Creek, St. Anthony's -----	24.00	— —
dneyville, St. Paul's -----	240.00	180.00
ranklin, St. Agnes' -----	468.00	312.00
St. Cyprian's -----	48.00	44.00
ayesville, Good Shepherd -----	24.00	— —
igh Shoals, St. John's -----	60.00	60.00
ings Mountain, Trinity -----	36.00	— —
egerwood, Chapel of Rest -----	36.00	36.00
blackstone Mission -----	—	5.00
incolnton, Our Saviour -----	168.00	34.00
St. Cyprian's -----	24.00	15.00
winville, All Saints -----	48.00	48.00
ittle Switzerland, Resurrection -----	24.00	— —
Morganton, St. Mary's -----	192.00	100.00
St. Stephen's -----	108.00	46.00
Mount Holly, St. Andrew's -----	24.00	12.00
Murphy, Messiah -----	636.00	100.00
St. Barnabas' -----	48.00	— —
Newton, Epiphany -----	24.00	24.00
Penland, Good Shepherd -----	48.00	48.00
Rutherfordton, St. Gabriel's -----	180.00	— —
Saluda, Transfiguration -----	276.00	276.00
Spruce Pine, Trinity -----	300.00	225.00
Sylvia, St. John's -----	336.00	252.00
Tryon, Good Shepherd -----	120.00	90.00
Upward, St. John's -----	48.00	48.00
Valle Crucis, Holy Cross -----	384.00	256.00
Watauga, St. John's -----	24.00	18.1
Mission Totals -----	10,992.00	5,559.81
Diocesan Totals -----	\$63,428.00	\$41,604.23

Laymen's Bookshelf

CHRIST, THE CHURCH, AND RACE: A PACKET

The National Council is offering a packet of three books on race relations and the place of the churchman in combatting prejudice.

The Kingdom Beyond Caste by Liston Pope sets the race problem in perspective by tracing the history of prejudice and its underlying causes, presenting scientific and religious data and examining strategies for better race relations. The book is concerned mainly with the involvement of the church in the problem of prejudice.

Bridge Building in Race Relations: What the Episcopal church has said and done is a 48-page authoritative record of action by the General Convention, Diocesan Convention, parishes, and other church groups.

The Churchman Looks at Races: A guide for adult study based on the above two books presents a six-session plan for the study of this important topic.

THE PARISH COMES ALIVE

By Ernest W. Southcott

The student interested in the liturgical development, especially in the Church of England, will find this book of interest. However, it is of little practical value to the average churchman, because it deals chiefly with techniques.

—Guilielmus

PROGRESS AGAINST PREJUDICE

By Robert Root

This book is a statistical one, the writer giving facts and figures showing the progress of racial integration in the church. The results are somewhat startling—integration is more advanced than we realize.

The church has, in plain language, "gone the second mile." All denominations have done and are still doing a remarkable job. Some of the most successful work is being done in church youth programs. A continual effort is being made to interest and welcome the Negroes into the churches of their choice. (Our own Episcopal church has done some very intelligent work.) However, the book deals with all denominations. The author says that in some instances the Negroes have been slow about coming into an all-white church, preferring their own Negro church.

Mr. Root is a journalist and the book is written in an easily-read style. He is at present a professor of journalism at Syracuse University.

The book currently is being used as study material by the women of Trinity Church, Asheville.

F. McL.

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The Bishop's Calendar

- ov. 8 2:00 PM Management Committee of In-The-Oaks, Black Mountain.
 ov. 10 11:00 AM Church of the Holy Cross, Tryon.
 ov. 3:00 PM Church of the Good Shepherd, Tryon.
 ov. 11 3:30 PM Woman's Auxiliary, St. James', Hendersonville.
 ov. 12-13 Provincial Synod, Christ Church, Charlotte.
 ov. 14 12:30 PM Deerfield Episcopal Home Executive Committee.
 7:30 PM Men's Club, St. George's Church, West Asheville.
 ov. 15 10:30 AM Woman's Auxiliary, District IV.
 ov. 17 11:00 AM Woman's Auxiliary, District V, St. Cyprian's, Franklin.
 7:30 PM St. Agnes' Church, Franklin.
 ov. 19 10:30 AM Woman's Auxiliary, District II, Calvary Church, Fletcher.
 ov. 20 10:30 AM Woman's Auxiliary, District III, St. Luke's, Boone.
 ov. 21 6:30 PM St. Andrew's, Canton.
 ov. 21-22 Department of Christian Education, In-The-Oaks, Black Mountain.
 ov. 24 11:00 AM Trinity Church, Asheville.
 5:00 PM Church of the Redeemer, Shelby.
 ov. 27 7:30 PM Grace Church, Morganton.
 ec. 1 11:00 AM Grace Church, Waynesville.
 ec. 1-6 Preaching Mission, Florence, S. C.

Confirmations

- ept. 1 *Church of the Incarnation, Highlands*: Mary Warren Smith; William Stanley Lanford, M.D.; Roy Proctor.
 ept. 3 *St. Matthias' Church, Asheville*: Henry Dorkins.
 ept. 4 *St. Gabriel's, Rutherfordton*: Mary Lois Miller, Dorothy Jean Stroud, Arthur Camp, Jr.
 ept. 9 *Calvary Church, Fletcher*: Joseph Hardy Ward, Thelma Delores Ward, Joseph Hardy Ward, Jr., Gwendolyn Kay Ward, Thomas Anthony Ward.
 ept. 22. *Calvary Church, Fletcher*: Martha Carolyn Bishop, David Carrington Cunningham, (Mrs.) Norma Eileen Creasman, Allen Anthony Dunlop, Anna Lynn Eblen, Robert Clifford Fluitt, Robert Noll Grice, Jeanne Marguerite Cusachs Hayes, Madeline Frances Hollerith, Willis Clarence Jackson, Jr., Floyd Anthony James, Paula Lynnwood Kiser, David Odell Lane, Odell Roy Lane, Jeffrey Taylor Ledbetter, Zachary Taylor Ledbetter, Robert Victor McDonald, Ernest Donald McKissick, Paul Godman Mitchell, Dorothy Elaine Pressley, (Mrs) Margaret Lyda Pressley, Jeffrey Towe Sparks, Barbara Dean Suttle, Brenda Carol Suttle, Catherine Topping Taylor, Brenda Gail Towe, (Mrs.) Shirley Ann Whiteside, Doris Ann Youngblood.

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MAKE WARM FRIENDS

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

ol. 27—No. 10

December, 1957

CHRISTMASTIDE rightly emphasizes all the surroundings of happy family life. The sharing of messages and gifts, the Christmas dinner, the accompanying laughter of children, which term should include us all at this season. But this is not enough. Christmas means so much more, for this is the season when God sent His Son into the world. In the presence of great events or scenes we unconsciously stand in awe. Such is the effect of the first view of the Grand Canyon. So we feel in viewing pictures of an atomic explosion. In deep personal experiences we often are lost in wonder. Do we realize what Christmas means? *God, Creator of Heaven and Earth, Everlasting Eternal, so loved the world.* Stop and think of the meaning of this for us all. Inevitably there will come wonder, reverence and thanksgiving. Christmas can only be real as we humbly kneel with the great company of faithful people to receive anew God's gift into our hearts. A reverent and thus deeply Joyful Christmas to all.

Henry Knox Sherrill,
PRESIDING BISHOP.

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Promotion of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder, Acting Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

What Does The Word Catholic Mean

The following article, the first of two parts, was submitted by the Rev. James Sill of Tryon and was written by the Rev. W. E. Johnson, one-time rector of All Saints Church, San Benito, Texas, and the Church of the Redeemer, New York City. It is offered, in the words of Father Sill, to "clear up a good deal of misunderstanding" in the usual connotation of the word, Catholic, both alone and with a distinguishing adjective.)

It is a curious fact that the names by which the various groups of Christians are known were originally nicknames, even by those opposed, or outside of the group so called. Even the name "Christian" was originally a nickname given by the citizens of Antioch to those who preached about the Messiah for which the Greek word was Christos. They were known as "Messiah People." Methodists were so called at first in derision; previous to the origin of that denomination a certain class of physicians were known as Methodists because they at that time began to use some method in the practice of medicine. In England those who were loyal to the bishops were called "Bishop People," or Episcopalians from the Greek word for bishop; those who broke with the bishops were known as "Priest People" because they repudiated the office of bishop, the name, "Presbyterians" being from the Greek for Priests. Those names which were not nicknames originally, came from the locality in which they began, as the Dutch Reformed or Roman Churches.

The earliest name taken by the Christians themselves was that of "Saints"—St. Paul addresses his epistles to the "Saints at Ephesus," or other places, but that name was appropriate only to individual Christians. The word, "Church" is found frequently in the Epistle as the name of Christians in their corporate capacity. The Greek word translated, Church, was a common name for an assembly of people whatever might be their purpose, so in apostolic times it was not a distinctive name for an assembly of Christians.

In the second century the name "Catholic," was used by the Christians themselves as a distinctive adjective for their assemblies. Because it was a distinctive name taken by the Christians themselves, and that use has continued to this day, it is well for Christians of this day to give some consideration to the meaning of that word. It is very commonly translated, "universal" from the Latin word, *Universus*, meaning one turn. That is to say, if one stands and turns around he has taken in everything. The word, Catholic, is derived from the Greek words, *kata* and *holon*. *Kata* means from or according to, and *holon*, the whole. So etymologically the word, Catholic, means from or according to the whole.

In order to properly understand the early use of this name by Christians we have to give consideration to the conditions by which they were surrounded. All existing religions of the time were provincial, that is, each nation had its own peculiar religion. In some cases a

(Continued on page 4)

CATHOLIC . . .

(Continued from page 3)

religion was adopted in whole or in part by another nation than that of its origin—before the time of Christ some of the Romans had absorbed cults of the East. The religion of the Jews was most decidedly the religion of a race.

Christianity from the beginning proclaimed itself as a world religion. While we take that fact as a matter of course, in that day it was a radical departure from all tradition and habit of thought. It is very difficult for us to realize the position in which the poor despised body of Christians stood in relation to their relatives, friends, and masters, because of this absurd contention—ridiculously absurd to all those around them. One has but to read the writings of the earlier Christian writers to realize the bitter contention such a claim of being a world wide religion met among the heathen writers. The triumph of Christ and His followers must make the name. Catholic, which was the first name those followers gave themselves—others scorned their audacity—was very precious. After nineteen centuries it yet has a place among those not content to use in its place one of many nicknames which much divided Christianity has had created by contending factions.

To put a distinguishing adjective before the name is to destroy the sublime spirit with which it was first used. Roman or Anglo-Catholic presents a most confusing combination of terms. Literally it means something like this: that which is according to the whole and also according to Rome or Anglicans. If it be according to the whole, Romans or Anglicans are either part of that whole or choose to make the provincial title a modification of the chief one, which is to nullify it.

We, of the Episcopal Church in America, when we are in our churches engaged in worship, never use our nickname in that worship, and never use a limiting adjective in connection with the name, Catholic, except the word, Holy, on account of the Founder of the Church. But, outside of our hour of worship many repudiate the title, Catholic, and go so far as to declare that they are opposed to the use of certain factors of worship because they are "too much like the Catholic." Of course, when they use that expression they are conceding to the Roman Church an exclusive use of that name which was taken by the early Christians to designate the world-wide purpose of their religion.

(To Be Concluded)

Men of St. Philip's, Brevard Organize Brotherhood Chapter

A chapter of the Brotherhood of St. Andrew, a men's devotional and service organization, has been chartered in St. Philip's Church, Brevard.

Officers are David G. Ward, director; John W. Bailey, vice-director; John Huggings, secretary, and Frank Harvin, treasurer.

The chapter is one of five either in existence or being formed in the diocese.

Gift To The Diocese

A two-story brick dwelling at 15 Westall Ave., Asheville, has been given to the Diocese by an anonymous donor for the use of retired clergy and their families. C. E. Timson is chairman of the committee in charge of arrangements for occupancy of the house which will be "leased" rent-free for life to one priest at a time.

SUNDAY SCHOOL

Review of the Seabury Series

PART IV - THE NINTH GRADE COURSE

Teacher's Manual, *GROWING IN FAITH*, 96 pages, paper bound, \$1.90 a copy. Pupil's Resource Book, *OLD TESTAMENT ROOTS OF OUR FAITH*, by Sister Elspeth, Order of All Saints, 192 pages, cloth bound, with maps by Leonard Derwinski and symbols by Johannes Troyer, \$1.80 a copy.

From the teacher's point of view two things struck me forcibly as I read these books. The first is that any teacher using them will almost certainly find the year's teaching an exciting (if strenuous) experience, and he will come to the end of the year not only knowing more about his ninth-graders than he has ever known before, but also he will be greatly enriched in his understanding of our Lord, His Church, and its Old Testament roots.

Lack of interest among fourteen-year-olds is the rule rather than the exception. Here are materials which offer the teacher the maximum opportunity for interest and a maximum likelihood of trouble from the class.

At the beginning of the teacher's manual is a preface which sets forth the basic principles of theology, education, and experience on which the entire program is built. Here the teacher is reminded that his role is that of a leader—leading his pupils on a journey of adventure *into* faith, rather than teaching them facts *about* faith. On this journey he and his class are surrounded and supported by the life of the Church. Here are all the resources of the Church at large, and of the congregation in particular, opening up three major areas of study in the course.

There is every evidence that the contents of the manual have not been taken out of thin air and the theories of the study, but out of actual classwork with ninth-graders themselves.

There are suggestions of books to be read for the teacher's own help and to be recommended to the pupils; visual aids are given attention; role-play is defined. These are but some of the tools put out on the bench for the teacher's use.

Any teacher of this course who is not an absolute dud will find that exploring his own faith along with that of his kids will be genuine fun, but nothing in the manual indicates that this can be done in fifteen minutes on Saturday night.

The ninth-grade teacher will enjoy *Old Testament Roots of Our Faith* as much as his pupils will. Beginning with the story of creation, Sister Elspeth, of the Order of All Saints, traces God's dealings with the people whom He called to be His special witnesses. In reasonably simple language, Sister Elspeth retells the major stories of God's mighty acts, and gives short biographies of the great men of history and prophecy. This she has done with imagination and skill so that the result is highly readable.

Not only does this book provide both pupil and teacher with interesting reading *about* the Old Testament, but it is arranged in such way as to give a clear picture of how the various books and the people in them are related to one another in a historical sequence. Even more, Sister Elspeth makes constant reference to the New Testament and to

(Continued on page 6)

Sunday School

(Continued from page 5)

our Lord in order to make clear the relation between Old and New. The book ends with an account of the Epistle to the Hebrews in which the author of that epistle does the same sort of thing.

This book is to be given to the members of the class. The teacher will most certainly want a copy of his own as a constant reference and work book. Parents can be encouraged to read it without fear of finding it "too childish" for adults. The boys and girls can be encouraged to read it through, though they may need help along the way. It is designed to be used as a resource book for the course, and the teacher's manual contains many references to it for illustration or clarification of class discussions. It does not take the place of reading the Bible itself, but will go a long way in helping both teacher and child to understand more clearly what is read from the Bible.

Ministerial Assignments

The Rev. Dr. A. Rufus Morgan has been installed as priest-in-charge of St. John's Church, Sylva, and St. Francis of Assisi Church, Cherokee.

The Rev. John W. Tucker has been installed as priest-in-charge of St. Agnes and St. Cyprian's Church, Franklin, and St. John's Church, Cartoogechaye.

Church Financial Support While Low, Is Rising

The average American Protestant gives \$56.74 a year to his church, a National Council of Churches survey discloses.

This is the highest per capita giving figure ever recorded by the Council. It represents an increase of about 7 per cent over last year's figure of \$52.88.

Each year, in November, the Council compiles the latest available statistics on contributions to churches. The Roman Catholic church and Jewish bodies do not publish official figures on contributions and are not included in the compilation.

Reports from 52 Protestant bodies this year showed total contributions of \$2,401,908,161. Most of this money—81 per cent—was used for local congregational expenses. Only 19 per cent went for foreign and home missions, relief projects and other benevolences.

Among the churches, the Seventh Day Adventists were way out in front with an average contribution of \$202.02 per member.

The Episcopal Church was way down the list with the figure, \$52.79.

Clarification

The contributor of the article on the basic altar needs for the Communion service, which appeared in last month's issue, feels that in the editing process some materials were overlooked and that the original intention might not have been clear. Therefore, should there be Altar Guilds desiring any clarification or information, please communicate with "Altar Guild Correspondent, The Highland Churchman, P. O. Box 2154, Asheville, N. C."

What it Costs to Run Your Church

(Reprinted from Changing Times, The Kiplinger Magazine)

If you are like a good many churchgoers, you don't pay much attention to what goes on behind the scenes to make a typical Sunday morning service possible.

When you get to the church, the lights are on, the place is warm, the organ is playing and the service is about to begin. Actually, if pressed, you would admit to a faint notion that somehow the church rather runs itself.

The truth is, of course, that the church runs on money. This unpleasant fact is often glossed over, however, when people think or talk about their churches, or contribute to them. The bulk of both regular and occasional church contributors give little more than pittance.

"The overwhelming majority of giving," said the treasurer of one large downtown church in the East, "is on a \$1-a-week basis. Regular church members think that a dollar on Sunday, or \$52 a year, is really a respectable sum. And so do many occasional church attenders, whose giving actually amounts to far less than \$52 annually since they don't come 52 times a year. These people contribute as little as \$2 a year for the support of the church to which they are anxious to come on Christmas and Easter."

Another church treasurer put it this way:

"If we were to abolish the \$1 bill in favor of the \$2 bill, which is so popular at the race tracks," he said, "the churches would be a lot better off. In most parishes or congregations you can count on your fingers the number of people who pledge and give \$5 a week. And a \$10 contributor is, of course, even rarer.

"As for people who do not use pledge envelopes but simply put money on the plate on Sundays you'd be surprised at what they think is an adequate offering. A quarter is looked upon as a good round sum, and 50 cents is regarded as generous. Even 50 cents, of course,

would hardly be an adequate tip for a good restaurant meal."

How do churches get by on this kind of giving? What are the expenses that have to be met? Where does the money come from?

The answer to the first question is that most churches get along by dint of hard-headed management. Contrary to popular notion, many a clergyman is as skillful in handling a dollar as any banker on his vestry or boards of deacons, stewards or trustees. Many a veteran church treasurer has learned to do all but pull money out of a hat to meet the ever-present bills.

For answers to the questions about expenses and how they are met, take a look at facts and figures on a more-or-less typical, family-type church in a reasonably prosperous suburban district. The church lists on its rolls some 300 families, including a hard core of faithful, dedicated people who are its main support. But it has a much larger percentage of people who have only tenuous ties with it. Some come only at the two big festivals, Christmas and Easter. Some never come, but send one or more children to the Sunday school. All, however, are glad to call on the church for baptisms, weddings or funerals, or in any emergency that might arise.

The church budget for 1956, as originally adopted by the minister and his lay governing body, totaled \$22,380. This figure was set on the assumption that pledges for the year would amount to about \$17,500.

The first blow fell when the pledges gathered in the congregation's yearly all-member canvass came to only \$15,000. Of the 300 families in the congregation, only 175 produced one or more members who would pledge at all. Of course, only one person pledged more than \$500. The next highest pledger signed for somewhat less than \$500. A few agreed to contribute \$250, or about \$5 a week, and there were a scattering

of \$104, or \$2 a week, supporters. True to the national average, however, the great preponderance of pledgers agreed to pay \$52 a year, or \$1 each Sunday.

The budget was promptly trimmed from \$22,380 to \$19,880 to compensate for the \$2,500 decrease in pledge revenue. The budgetary items now included \$5,500 for the minister's salary, \$1,000 for his auto mileage allowance and \$825 for his retirement fund; \$1,500 salary for the organist and director of music; \$1,920 for a part-time secretary; \$1,020 for a part-time janitor, and \$92 for social security payments.

It was admitted that the minister's salary and car allowance were considerably higher than the average, but the church had voted several raises over the past few years to keep their pastor's income abreast of rising costs and would not consider cutting either figure.

Other budget figures included \$1,405 for utilities for both the church and the minister's home; \$1,775 for Sunday School expenses; \$3,615 for missions and national church obligations, and \$1,228 for insurance, maintenance and office and housekeeping supplies.

It was in this last item that all of the drastic cut of \$2,500 was made after the pledges failed to come up to expectations. The saving was effected mostly by deferring repairs and maintenance and by having members of the congregation help out in a pinch.

When the minister's house needed re-decorating, for example, men in the congregation did the job at a cost of \$65 for materials and saved an estimated \$600. When new Sunday School chairs had to be bought somehow, two laymen gave \$50 each, and one of the women's organizations contributed the balance of \$150.

Fortunately, the church has no mortgage payments or interest to meet, since it owns both the church building and the parsonage outright. It is planning to build a new church this year, and for this purpose has raised nearly \$75,000 in three-year pledges.

To meet the pared-down budget of \$19,880, the church relied primarily on

the pledge amounts of \$15,000. But more misfortune lay ahead. As the year progressed, it became apparent that not all of this money would come in. Some pledgers had moved away, cancelling their commitments. Some were finding it impossible to pay as much as they had hoped to. Some had dropped far behind and could not be counted on to make good. The total "shrinkage" would be approximately \$1,500, leaving only \$13,500 to be derived from pledges.

Loose, or non-envelope, plate offerings would total about \$1,300 for the year. Sunday School collections would amount to \$1,200. The women's organizations, without which nothing would be possible, could be counted on for another \$1,200. Special collections at Christmas, Easter and other services would bring in approximately \$800 more.

Still, all this totaled only \$18,000 and against that bedrock budget of \$19,880 there stood out a glaring potential deficit of \$1,800. Where was this money to come from?

The grizzled church treasurer refused to panic. About that time the church secretary resigned, and whatever the reaction was to this in other respects, it was certainly a financial break. By doing without a secretary for a few months, the church saved nearly \$900 in salary outlay, cutting the threatened deficit to \$1,000.

For that remaining \$1,000, the treasurer knew he could count on cash gifts that would appear unexpectedly from somewhere, as if from Heaven itself. He never could tell in advance where such money would come from, but every year it happened along. The treasurer suspected strongly and reverently that it was a case where the Lord did, indeed, provide.

Lay church officers are virtually unanimous in agreeing that such skin-of-your-teeth financing is more the rule than the exception among most congregations.

If you really would like to help your church financially, the first thing to do,

course, is to make a pledge for the year when the next congregational canvass rolls around. Both your pastor and your fellow church members will appreciate knowing they can count on a certain sum from you.

If you don't go to church very often, or if you just send your children to the Sunday School, there is even more reason why you should make a firm pledge for the whole year. You expect the church to be operating when you go; you expect the Sunday School to do a good job of giving your youngsters religious education. Yet neither can function properly on mere token support.

If you already use envelopes, you might give thought to a substantial increase in the amount you give. But in

Theological Education Sunday

Theological Education Sunday will again be observed in the Church in 1958. As usual, the day has been fixed for the Sunday nearest the feast of the conversion of St. Paul. This feast falls on January 25th and the nearest Sunday is January 26th. About three quarters of all Episcopal Churches are now participating in this annual effort on behalf of our theological seminaries.

Churchwide observance began when the General Convention of 1940 sponsored the idea. Since that date the observance has spread to more and more churches. Each parish determines for itself which seminary or seminaries will benefit from its contribution, or individual parishioners may of course make an individual designation.

These annual gifts have become of the greatest importance to the financing of theological education in the Church. They represent a varying but very substantial part of the income of the various seminaries. In 1956, the last year for which total figures are available, the amount given to all seminaries was \$475,000. In general the trend of giving has been steadily upward — as it should be to keep abreast of the constant increase in the cost of providing a theological education.

any case, having made a pledge, pay up. Failure to make good on pledges puts the church in a tight spot.

Pay on time, too. Bankers are used to having church treasurers arrive at their doors about mid-July seeking short-term loans to tide the church over until September, when the attendance picks up again. Remember, church expenses take no vacation.

A church that has to fight to get ahead usually is a live church. But don't let this thought comfort you too much. Most people, say church leaders, could double their contributions without noticeable strain on their own pocket-books and with considerable beneficial effect on the church's pocketbook. The important question to consider is, Could you?

There are eleven seminaries in our Church. Each of them is doing its share of the training of priests to supply our altars and our pulpits. There can be no more fundamental need than the need for funds for theological education. Strenuous efforts are being made everywhere to establish new churches in our fast-growing communities. These churches will be useless without trained priests to staff them. The contribution on Theological Education Sunday represents the one regular way in which the membership of the Church can participate in the support of this fundamental task of theological education.

Theological Education Sunday will have special significance this January in the case of the General Theological Seminary, located in New York City. This is the official seminary of the whole Church, established by General Convention in 1817, which makes it the oldest seminary in the entire Anglican communion. It is entering upon a campaign for \$3,500,000 to provide a new library building, new graduate dormitory space, apartments for married students and their families and other pressing building needs. It has decided to devote to its building fund every dollar over \$65,000 received on Theological Education Sunday.

Laymen's Bookshelf

LIGHT THE DARK STREETS

By C. Kilmer Myers

Light The Dark Streets is the story of the work of the Vicar of St. Augustine's Chapel with teen-age gangs of New York City. Father Myers sheds new light on the role of the Church, the police and social agencies in helping the bewildered, the rejected and the hostile who make up our juvenile gangs.

This is not a book on social work, nor is the job that is being done at the Lower East Side Mission of Trinity Parish a social service job. It is rather a much more fundamental and far-reaching activity centered in the accepted fact that the love of God poured out through the Church's family is a thing that can be realized in the lives of these boys.

Father Myers' story is not a pretty one. It is first the story of a bopping (fighting) gang—the Knights. Potentially dangerous, their lives and problems dramatize one of America's most pressing problems. He writes of boys who are dying slowly from lack of love, dying of hopelessness and fear. Time is running out for them and for us.

Light The Dark Streets doesn't pretend to offer quick and easy solutions. But this fiercely honest account of St. Augustine's fight against big city delinquency does tell when and how genuine progress has been made.

The author makes very clear throughout the narrative that this is a Christ-centered activity. "We hold, with our Saviour, that His Church is a society of redeemed sinners and that no one, no matter how wicked in the eyes of society, may be barred from entrance to this holy community or denied its help."

Exciting as it is, and based on the hard facts of reality, this book can be of invaluable help to people everywhere who are working with youth. It offers startling insights. It is a challenge to people of courage and strength—especially to the churches—to face the rising threat of our youth in torment and work out new solutions with the help of other interested agencies.

THE CHANGING CHURCH — ITS ARCHITECTURE, ART AND DECORATION

By Katharine Morrison McClinton

This is a book which the Church has needed for a long time. Beautifully illustrated and carefully written, it contains the practical things which building committees need to know when they set out to build a new church. It is prepared especially to assist the clergy and members of building committees as well as to aid architects in solving some of the practical problems which arise in contemporary church construction.

POWER FOR ACTION

By Wm. A. Spurrier

This book is "an introduction to Christian ethics," is very clearly written—covers a great deal of thought in the subject matter. It is a comforting sort of book, inasmuch as anyone interested, can read, understand and learn much from it in this always rapidly changing world.

Mr. Spurrier writes that, "the principles of Christianity can be translated into responsible ethical action, which gives the book the title, *"Power For Action."* Mr. Spurrier writes in a very lucid style.

Mr. Spurrier is an Episcopal clergyman, has served as a chaplain in the Army, and is presently serving as instructor in religion and Director of the Christian Association at Wesleyan University in Middletown, Conn.

Much of the material of the book lends itself to discussion, which is, I think, one reason it has been selected as program material for the women of Trinity Church, Asheville, where it is currently being studied and discussed by them at their group meetings.

Mr. Spurrier writes of the various kinds of ethics, some of them non-religious. He writes that the New Testament is the basis of Christian Ethics, that the Sermon on the Mount is the core of Jesus' ethics.

The Bishop's Calendar

1957:

Dec. 1	11:00 A.M.	Grace, Waynesville.
	7:30 P.M.	St. John's Church, Florence, S. C.
Dec. 2-6		St. John's Church, Florence, S. C.
Dec. 8	8:00 A.M.	St. Mary's, Asheville.
	9:30 A.M.	St. Mary's, Asheville.
	11:00 A.M.	St. James' Black Mountain.
	7:30 P.M.	St. John's, Marion.
Dec. 10	1:00 P.M.	Junior League, Asheville.
Dec. 15	11:00 A.M.	All Souls', Biltmore.
	4:30 P.M.	Highland Hospital, Asheville.
	7:30 P.M.	St. George's, West Asheville.
Dec. 22	11:00 A.M.	Church of the Transfiguration, Bat Cave.
	7:30 P.M.	St. Andrew's, Mount Holly.
Dec. 24	12:00 Midnight	St. Luke's, Chunn's Cove, Asheville.
Dec. 25	8:00 P.M.	St. Mary's, Quaker Meadows, Morganton.
Dec. 29	11:00 A.M.	St. Paul's, Wilkesboro.

Confirmations

1957:

- Dec. 6—Church of Redeemer, Shelby: John Houston Rankin, III.
- Dec. 8—Calvary, Fletcher: Westray Battle Hazzard; Mrs. Ruth Elizabeth Harvery Hazzard; Ruth Coryelle Hazzard; Elizabeth Falconer Hazzard.
- Dec. 13—Trinity, Kings Mountain: Nicholas Arthur Smith.
- Dec. 13—St. Andrew's, Bessemer City: John Vaughan Cauthen; Shirley Helen Page Cauthen (Mrs. John V.); George Allen Hook III; Craig Lindeke.
- Dec. 13—St. John's, High Shoals: Thomas Clyde Hovis, Jr.
- Dec. 20—Church of the Holy Comforter, Andrews: John Clifford Glenn.
- Dec. 25—St. Mary's, Asheville: Naomi Aline Ross (Mrs. V. R.); Vincent Ronald Ross.
- Dec. 27—St. James', Hendersonville: John Wayne Cagle; William David Cagle; Pamela Joyce Crowder; Andrew Scales Dowd, Jr.; Katherine Laurence Okie; Nannette Elizabeth Price; Philip Robert Severy; Thomasina Fain; Georgie Moring Trotter.
- Dec. 27—Church of the Ascension, Hickory: Taylor Allison Greene; Nancy Nye Greene (Mrs.); Paula Kay Propst; Mary Lou Riddle; Dan Arthur Trexler.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 1

February, 1958

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Communication and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder, Acting Editor
William F. Toms.....Bus. Mgr. Mrs. M. C. McLaren.....Circ. Mgr.

My Father's Business

THE RT. REV. WILLIAM H. BRADY, S.T.D., *Bishop of Fond du Lac*

Member, Joint Commission on Social Reconstruction

¶ . . . *I must be about my Father's business* . . . ST. LUKE 2:49

In this simple, straight-forward answer to His Holy Mother, our Lord laid the foundation of all Christian social action. It is, therefore, particularly fortunate for us that the Joint Commission on Social Reconstruction has selected Epiphanytide as a period for special emphasis on this phase of the Christian life.

I must be about my Father's business. Our Lord might have gone on to say, "My Father's business is the redemption of men." The word redemption is very common to us. It means recovering something from the position into which we have fallen and returning it to where it ought to be. In the Christian religion, redemption is the action in which our Lord recovers us men from the clutches of sin into which we have fallen and restores us to fellowship with God. This fellowship with God is the fullness of life our Lord came to bring us and continues to give us through His Church. This fullness of life will realize its complete potentialities only in heaven. But we participate in it here and now. In the words of our Lord, *I have come that they might have life and have it more abundantly.* This meant for here as well as for hereafter.

But our Lord understood with perfect clarity the truth enunciated many years later by St. Augustine: Man is a citizen of two worlds. He is a citizen of the heavenly world expressed here in this world in the Church and at the same time he is a citizen of this earthly world and the societies of this world. If a man

is to live a redeemed life; if he is to enjoy the fullness of life our Lord came to bring, then his earthly world, his city or state or nation, must be so organized that in it one can exercise the life of Christ which Christ gives to him.

Therefore, the social orders of this world be they expressed in terms of cities or states or nations or world organizations, are an immediate and compelling concern of the Church of Jesus Christ. It is impossible, unthinkable, that the Church should call for reformed human lives and at the same time remain silent or be unconcerned with a state of life in which those people must live which almost prohibits their living as Christians. The Church is constantly involved in a dual activity: on the one hand seeking to redeem people; and on the other striving to correct social orders in which people must live.

How does the Church go about her work?

The first and obvious way is through her redeemed men. God works through us. A redeemed man is a man who has given his life to God for God to use. God through him brings about changes in the social order, God comes into our lives and directs and empowers our lives through two avenues: one, the sacraments of the Church; the other, the teachings of the Church. These two, the sacraments and the teachings, bring to us the Gospel of Jesus Christ. In the prayer for the Whole State of Christ's

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My Father's Business . . .

(Continued from page 3)

Church this is expressed: *And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.*

The Christian life is made possible for us and can be lived by us only with special Divine help. For this reason we call it a supernatural life. This Divine help is called Grace. Grace is given by God to us most especially through the sacraments in His Church. The Church can say the Prayer for the Whole State of Christ's Church because when she says it, she is looking forward to God's giving us His own very life and power, His Grace, in the Holy Communion. And it is by that Grace that we are able to go out and live the Word. This is the thinking in the mind of the Church when she makes provision at the Holy Communion for a sermon but does not call for a sermon at Morning or Evening Prayer. The teachings and example of our Lord cannot be carried out by us apart from God's free gift to us of His supernatural Grace. Therefore, we say, Christian social reconstruction begins with men kneeling at the altar. We cannot overstress this. Man cannot create the Kingdom of God in this world. That is God's business. But, paradoxical as it may seem, God cannot extend His Kingdom in this world apart from men. The Kingdom of God in this world is brought about by God working through man. Man apart from God is hopelessly lost, hopelessly condemned to his own follies and iniquities; man filled with the life and power of God is the instrument of God in establishing the fullness of the Christian life.

That is the Church's work on the one hand, but at the same time she has to

be constantly exercising her other hand — that is the hand through which the Church sits as judge of the societies of this world and calls them to an organizational form in which the Christian life can be lived and spread.

For this reason, she must vehemently condemn all totalitarian states. The basis of a totalitarian state is that man exists only for the welfare of the state. He is simply a cog in the wheel. His value is determined entirely by his worthwhileness to the state. He has no other purpose in life than to serve the ends of his society. And when his society feels that he has done all he can to help it, he is banished to a Siberia or is killed. But the Church says that man's chief purpose is to live his life with God; that his life belongs to God and to God alone; that the purpose of His life is to serve and glorify God and enjoy him forever. And so the Church condemns any social or political or economic system that says otherwise.

Or again, the problem of integration of the various races of this world is not one that admits of a simple solution. But it is one that must be looked at and dealt with in terms of God's truth, and part of this truth is that a man is a man. Regardless of the color of his skin or the conditions of his background, all men are equally created in the image of God. There can be in the Kingdom of God no such thing as a superior race or color. We Americans cannot take lightly the existence in our own nation of conditions of human life that allow one man to amass a control of the necessities of life while another dies for want of these.

Nor can we take lightly the existence of a society that permits one man or a small group of men to so control the creative aspects of our society that there is left for many only the role of

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What Does The Word Catholic Mean

(Second of Two Parts)

A second and most important condition of the times which caused the Christians of the second century to take the name, Catholic, was the existence of divisions among themselves. Even in St. Paul's times there were Christians who called themselves by the name of individual leaders — "I am of Paul, and I of Apollos, and I of Cephas." This tendency to follow the theories of various teachers among them required adoption of some standard to maintain unity. As yet there was no completed Bible to which reference might be made in the middle of the second century, no generally adopted formulated creed, and

yet some standard must exist in order that the unity of the followers of Christ might be preserved and fortified against the exploiting of the theories of zealous partisans.

Since the Christian religion is primarily based on facts and not theories, those facts must be supported in the minds of believers by some rational form of evidence. All witnesses of the facts are dead; those who had been witnesses to the basic facts of the crucifixion and resurrection of Christ had taught them over a widely spread territory in which at the best there existed only those who had heard the testimony of such eye witnesses as the Apostles and their companions. Putting ourselves back under the conditions of the second century we have the problem of obtaining evidence as to what those who were eye witnesses had declared to be the facts on which their teaching was based.

My Father's Business . . .

(Continued from page 4)

pawn in human relations. Victor Hugo's immortal Jean Valjean committed no sin; he was a victim of the sin of the government of France. So in our nation, the Church must be constantly on the lookout. Her work is not only to point out evils but to call forth corrections. She is obligated to use every means at her command, her redeemed people, her Bible, her eternal Gospel, to bring all men into her pattern of brotherhood. It is the brotherhood set forth at the altar where all kneel in penitence before the Cross, partaking of One Bread, drinking of One Cup, to be drawn more closely to God and to one another in God.

This is our Lord's business in His Church, even as it was His business in His human body. He spoke for Himself, a twelve-year old boy; He spoke also for you and me; but above all He spoke for His continuing life in His Church when he said: *I must be about my Father's business.*

Let me suppose that the reader has never been in France — he probably firmly believes that the great City of Paris is in France. On what evidence? According to all writers and speakers he has ever read or heard, Paris is in France and that evidence is sufficient to establish in his mind the truth of the assertion. Perhaps three quarters of all knowledge that any one of us possesses is based on the same kind of evidence.

Let us suppose that a case is on trial in a court of justice and that twelve witnesses to the alleged crime are called to the witness stand. All will agree that whatever may be the character of those eye witnesses to the crime it is hardly possible that they will all agree in the details of their testimony. Finally the court has before it the stenographic

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CATHOLIC . . .

(Continued from page 5)

reports of the testimony of these twelve witnesses. In examining these reports a judge or jury would first look for those matters upon which all the witnesses agreed. As a major detail of their testimony it may be found that according to all, John delivered the first blow in the assault, that fact is as well established as it possibly can be in a court of law, and any disagreement on other matters among the witnesses but strengthens the truth of it.

The word, Catholic, is another name for that principle so common in the examination of testimony in a court at law. As the books of the New Testament had not been brought together in the second century the Christians of that century were forced to adopt some standard, and that was certainly the most logical and sensible. When one considers the position they held with their teaching of a world-wide religion among the heathen with their racial cults; the natural tendency of many to foist upon the Gospel some of the traditions of those racial cults and philosophies; the feeble organization the Church had achieved; and the distance that lay between the various groups of their own number; the adoption of the standard — "According to all" — implies a large and keen vision on the part of their leaders.

In this way those early Christians established their consensus of testimony to the fundamental facts of the Gospel which were at a later date formulated in what we now know as the Apostles Creed. In addition to this testimony as to such facts as the crucifixion and resurrection of Christ, of basic importance, certain practices were also "according to all." Among these there is the Celebration of the Holy Communion on the first day of the week; the use by the celebrant of a scarf,

KEYMEN HEAR BILLY GRAHAM

Some 450 Keymen and other lay leaders in the Diocese were told last month by Evangelist Billy Graham that "Evangelism is the job of bringing men back into relationship with God. . . . A business of reconciliation. . . . The work of making a new person through Christ."

Speaking at a meeting in Calvary Church, Fletcher, Graham said that as evangelists, we are able to witness in two ways: by the way we ourselves live as Christians and by the manner in which we tell others of Christ.

The Montreat evangelist said that most of us go to church because of conscience, social reasons, habit, or simply because we believe it to be the thing we ought to do. . . . "But how many men go to church to meet God? How many men take their religion seven days a week? . . . It costs something to follow Christ. . . . It takes great self-discipline. . . . Do we have it?"

Bishop Henry and the rector, the Rev. Mark Jenkins, also spoke.

known among us as the stole, and the use of an altar.

If the reader is inclined to speak of certain practices in his parish church as being too much like the Catholics, let him ask himself, am I using that word in the sense it had in the early days of the Church, or am I using it in an opposite sense as designating the Roman Church only? If in the latter sense, it is inconsistent to declare that he believes in the Catholic Church when he repeats the Apostles Creed which was set forth when Christians meant that which was not racial, or national, but for all mankind, and that which was not the particular belief of a certain group maintaining some man-made theory.

Woman's Auxiliary News

By Belle V. Ledbetter

Greetings from your new Secretary of Promotion. This being my first attempt in this endeavor I beg your indulgence and cooperation.

With the Lenten season approaching, let us sincerely try to deepen our religious life, to purify our hearts from sin and to unite ourselves more closely with our Lord and Saviour.

Below is a letter from our Devotional Chairman of the Diocese, Mrs. Paul Chaplin of Rutherfordton:

"Every year the Woman's Auxiliary, Province of Sewanee, distributes a Provincial Gift (about \$800 in cash). For the last two years this gift has been given to the Department of Promotion for 'Another Chance' Radio Program and Experimental TV as a Missionary Endeavor. The 1958 recipient of the gift will be determined at the Provincial Board meeting in the Fall of 1958. This year we have been urged to increase the gift if possible.

"Each of the fifteen dioceses within the province contributes to this gift. Most dioceses, including Western North Carolina, includes this contribution in their annual budget. However, the Diocese of Atlanta reports that instead of budgeting this amount they ask each branch in the diocese to designate the offering taken at one of the corporate communions during Lent for the Provincial Gift. By so doing, this diocese has been able to send four times the amount sent when the gift was budgeted.

"We did not include the Provincial Gift in our budget for this year, and so we are asking each branch to designate the offering taken at at least one corporate communion during Lent. The devotional chairman in each branch will be responsible for making arrangements with the rector of her branch. Please send a check labeled Provincial Gift to Mrs. T. R. Nichols, 306 W. Union Street, Morganton, N. C.

"I hope that each branch devotional chairman has already begun making plans for regular corporate communions during Lent. Lent is also a wonderful time for quiet days and a time for all of us to increase our own daily prayer and Bible study. Let us remember that Lent will be meaningless unless we put something into it.

"Have you considered starting a prayer group in your branch if you do not already have one? The benefits derived from one not only by the members of the group but by the parish and community as well are limitless. A prayer group can make a difference in your life. I will be glad to help you if you wish to start one and need help.

"The Blue Bulletins have been reprinted in two pamphlets, SEASONS FOR THE SOUL and WOMEN AT WORSHIP. The former consists of short meditations and instructions on the Christian Year. These include some interesting thoughts such as: The Advent Collect, Gifts for Lent, Lenten Gardening, Pentecost, etc. The latter is a devotional handbook. Included in this are suggestions for quiet days, prayer groups, devotions at meetings, etc. Both of these are very helpful and I recommend them to you for use at meetings and for private use.

"The same author, Minna Cassard, has just written PREPARED PROGRAMS which are eleven Bible study programs in dramatic form or conversational form. Some of these are: WHY READ THE BIBLE?, MARTHA AND MARY, A MEDITATION, WOMEN WHO KNEW OUR LORD, and others. All of these require four or more actresses or participants.

"Both Blue Bulletins and Prepared Programs can be ordered from Ameri-

(Continued from page 8)

Auxiliary . . .

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can Church Publications, 347 Madison Ave., New York 17, N. Y.

"I have an outline of a quiet day conducted in Canton and also the tape recording by Estelle Carver on how to conduct a quiet day. These would be helpful when you plan your quiet day."

Our Diocesan Officers are doing a wonderful job in their respective departments but they need our full cooperation. Read your communications and send your reports in on time. You would be amazed at the large number of branches which fail to send in reports. Yearly reports will be due soon so please send them in and help your officers.

Are there those of you who serve on committees active and interested or do you do nothing and then complain when things don't go to suit you? Do you go to Church on Sunday morning and feel that you have done your Bounden Duty for the week? Wake up. Come to life. Know your Church. Take a more active part in the life of your Church. Find out what our Church is doing locally, on the Diocesan level, nationally and overseas!

With our District meetings coming up soon, what can we do to get better attendance? We need to interest more of the younger women. Why can't we get them to attend? Should we have a nursery? Should the members of the Auxiliary offer their services as baby sitters to young mothers interested in attending our District meetings? Are the young people more interested in Clubs than in "The extension of Christ's Kingdom"? What need are we failing to meet?

Mrs. Margaret S. Berry, Church Periodical Club Director of the Diocese in her news letter suggested that we give a book or pamphlet or some other piece of church literature to all con-

Sewanee Offers Isotope Course

A new approach to scientific education is being undertaken at the University of the South in Sewanee, Tennessee. A course cutting across three disciplines—physics, chemistry, and biology—will give basic training in the techniques for using radioisotopes. As far as is known, this will be the first course of its kind offered to undergraduates in the United States.

A newly equipped isotope laboratory has been installed for the course as well as for faculty research, and has been approved by the Atomic Energy Commission. Three professors, specialists in the three fields involved, will conduct the course in turn. Dr. John B. Dicks of the physics department will teach the use of isotopes in physics, Dr. David B. Camp, head of the chemistry department, in chemistry, and Dr. H. Malcolm Owen, who is head of the biology department, will relate isotopes to his branch of study. The three men feel that the three sciences cannot be isolated, and so have worked out the combined course.

firmed persons. If you are not doing this now why not start?

Mrs. Ralph Isley, 1117 East Park Drive, Gastonia (Secretary of Christian Social Relations) has five program packets that can be loaned to the branches at a cost of 25¢ for two weeks. Each packet contains general information on its subject and an outline to help you with your program. They are entitled Mental Health, Church Unity, Our Aging Population, Alcoholism and Alcohol Education, United Nations. There is also a cartoon film strip on CSR entitled, "What Happened to Hannah?" available for loan.

Calendar for February, 1958

February 7—Diocesan Board Meeting.
February 19—Ash Wednesday.
February 21—World Day of Prayer.

News Notes

The Rev. N. C. Duncan will serve priest-in-charge at the Church of the Redeemer, Craggy, during February, March and April.

The Rev. William Colter of the National Council discussed adult education meetings at In-the-Oaks and at Morantton last week.

In-the-Oaks continues to show progress. Through the kindness of an anonymous donor, new kitchen equipment, including a stove and dishwasher, has been added.

The Parish House at St. James, Senoier, has been renovated and now boasts a paneled parish room with open fireplace, and five new classrooms in that had been open attic space on the third floor.

The Committee of 1,000 is still going strong with new pledges and "repeats" from past years being received.

The laymen voted in the future to try to make all contributions in one month. So, beginning this year, those contributions will be sought in the month of May.

The attorney for the estate of Miss Anna Marsh of Hendersonville announces that she left a bequest of \$3,000 to be used at the discretion of St. James Vestry.

Dr. and Mrs. James H. Cummings of Mountain Valley Farms, Henderson county, have pledged \$15,000 toward the erection of a new Parish House for St. James Church, Hendersonville.

There will be no Diocesan Camp for Young People this summer.

The Patterson School property, home of the camp for more than a decade, will be used this year for other purposes. After a thorough investigation of all possible sites, the Youth Committee decided to cancel plans for this year. However, it is planned to resume the program in 1959.

The one-week camp normally attracts some 80 children.

Richard G. Stone of Raleigh, a layman, is a member of the Joint Nominating Committee for a new Presiding Bishop. The new bishop will be elected at the General Convention at Miami Beach, Fla., in October.

The gymnasium at Patterson School finally has been completely brick-veneered — primarily through a donation from Manley Whitener of Hickory.

MISSION PRIEST RESIGNS

The Rev. H. C. Mooney, in charge of missions at Bessemer City, Kings Mountain and High Shoals, has resigned.

His resignation leaves vacancies in three missions and two parishes, St. Paul's, Wilkesboro, and St. Mary's, Asheville.

COUNCIL POSTPONES HIRING EDUCATOR-MISSIONER

The Executive Council, meeting at In-the-Oaks, Black Mountain on January 15, accepted the diocesan budget as proposed but asked a postponement in the hiring of a diocesan educator-missioner because of a lack of funds.

The finance committee reported that five parish and 10 missions had failed to meet their full quotas this year and this, coupled with the failure of some churches to accept their full quotas for 1958 led to the decision to hold up on the hiring. The shortage of \$7,500 represented what would have been spent on the missioner.

Six parishes overpaid on their quotas and Trinity Church, Asheville, led the six with a \$1,500 overpayment.

All department heads on the council were asked to submit their 1959 budgets by February 12 so the finance committee can prepare a finished budget for presentation at the April 9 meeting of the council.

The council took no specific action on requests for loans from the advancement fund. Requests have been received from the Church of the Good Shepherd, Hayesville, St. John's, Haw Creek. St. George's, West Asheville, and St. Paul's, Wilkesboro.

NEW CE CONFERENCE PLANNED AT KANUGA

The Christian Education Conference at Kanuga from July 12 to 18 is being designed to be of special help to Church school teachers, directors of Christian Education, and all other adults who have responsibility in communicating the Gospel in their parish programs.

A special effort will be made through the various Dioceses of this province to find out the help which teachers and others need. In this way, the curriculum will be able to speak directly to the needs of the persons who attend.

In general, the format for the conference will include a series of lectures by Rev. Dr. Carroll E. Simcox of St.

HOMES FOR RETIRED CLERGY

Many Clergy having lived in parish-owned houses, experience difficulty upon retirement in finding desirable homes within their ability to pay. The Clergy Homes Endowment Committee of the Diocese has come up with a plan to meet such situations.

The financial objective of the plan is to meet the Clergyman's ability to pay irrespective of the value of the house. A lump sum is to be paid down at the time of the agreement. This is to be as large as the applicant can comfortably pay, since it will be invested for the benefit of the program.

This deposit will remain the property of the Clergyman but will be invested by the Diocese and the interest used to further the plan.

The house will be leased on an annual basis, with the rental to be mutually agreed upon. The lease will be renewable automatically and subject to cancellation by the Diocese only if agreed upon conditions are not met. The occupant can cancel his lease on any anniversary date. This assures the Clergyman a life tenancy with an opportunity of release in the event some emergency makes this desirable.

Charles E. Timson of 2 Howland Rd., Asheville, is chairman of the Clergy Homes Endowment Committee.

The Diocese has one house available for the use of retired clergy and their families. It is anticipated more houses will be added to the program in the future.

Thomas Church, New York City; small group Bible study, a series of workshops to deal with specific interests or problems of conferees. The evening sessions, according to present plans, will deal directly with some Biblical subject.

The director of the conference, the Rev. Thom Blair of Christ Church, Charlotte, would welcome suggestions as to the greatest need of Church school teachers. Letters should be addressed to him at 1412 Providence Rd., Charlotte, N. C.

Laymen's Bookshelf

IN THE SIGHT OF THE LORD

By Bishop Stephen F. Bayne, Jr.

For the coming season here is a refreshing book by an author once described in *Time Magazine* as "a Bishop who has made theology almost as warm and immediate as politics and baseball." This intensely practical devotional book shows how growth in the Christian life can be attained through meditation on the life of Christ. Bishop Bayne sets forth vividly eight scenes in which Jesus looked at people, places or things, then explores what the Master saw and what that sight means to us today.

Says Bishop Bayne: "To fasten our imaginations on a picture or word or an idea; to 'think ourselves' and our world into the scene or the relationship we are exploring; to see the consequences of the scene of our own daily life — these are the three essential steps of mental prayer . . . this little book is an attempt to encourage us in this direction, by supplying a framework of eight meditations and inviting the reader to join with me . . . in prayer."

The meditation for Ash Wednesday, for example, is on the sight of the kingdoms of the world shown by the Adversary, which leads into a straightforward discussion of the temptations of the world today. Each chapter is designed for a special day in Lent — Ash Wednesday, the first three Sundays of Lent, Mid-Lent, Passion Sunday, Palm Sunday and Good Friday.

Stephen F. Bayne, Jr. is the Bishop of the Diocese of Olympia in Washington. He was for some years chaplain at Columbia University.

RIDGES TO THE UNKNOWN

By Rudolph Jordan

Here is an attempt to establish a new relationship between religion and philosophy in the contemporary world. The author has written about some of the most important concerns of the day.

OUR LORD AND SAVIOUR, HIS
LIFE AND TEACHINGS, by Philip
Carrington, D.D., Litt. D., Archbishop
of Quebec.

While the Gospels will always stand supreme as the most glorious announcement of what God has done for men, there is an ever-present "need to get a fresh look at the historical Jesus as He was and hear what He said."

Our Lord and Saviour by Archbishop Carrington, is an excellent new retelling of the life and teaching of Jesus Christ.

Here is a devout and helpful book around which all Christians can profitably center their Lenten reading.

DESIGN FOR ADULT EDUCATION IN THE CHURCH

by Bergevin-McKinley

With the publication of *Design For Adult Education In The Church* by Paul Bergevin and John McKinley, Director of Community Services in Adult Education of Indiana and Purdue Universities, and Instructor and Field Consultant, Community Services in Adult Education of Indiana University and Purdue University, respectively; for the first time in print there will be available for adult education leaders in any Church a complete and thorough program dealing with a wide range of educational problems and needs.

The use of this book is applicable to large, medium, and small churches, dealing with the individual in all these situations. The book is person-oriented and strikes at the heart of man's relation to God, to himself and to others.

The result of five years of research involving more than 3,000 people in 50 churches in three major denominations, (including the Episcopal Church), the authors provide guidance for corporate learning; training, not only for leaders but for non-leaders who wish to give unity, direction and stimulation to the adult educational program of a parish.

Confirmations

1957:

- Nov. 3—St. James' Church, Lenoir: Lula Ann Carter; Shirley Ann Estes (Mrs. James S., Jr.); Julia Mae Elsmore Maker (Mrs. John L.).
- Nov. 10—The Church of the Holy Cross, Tryon: John W. Austin Woody, Jr.; Billie Banks Spivey; Sonya Karen Flack; James M. Flack, II; Katherine Kerby; Eirene Drayton Fishburne; Julia Warren Calhoun; Mary Anderson Maroney; John Juhan Lineberger; Philip Henry Burrus, III; Stephen Smith; David Noel Erskine; Adele Antenen Dusenbury; Mrs. Jane Brent Snowden; Bertha E. Flack (Mrs. James M.); James M. Flack; William S. Wheeler; Joseph D. Kerby; Arthur F. Squier.
- Nov. 19—The Church of the Redeemer, Craggy, Asheville: Roy Rector Davall; Nina Elizabeth McDuffie.
- Nov. 24—Trinity, Asheville: Julius Poe Jenrette; Mary Augusta Benson Fessenden; Thora J. Meredith (Mrs. B. L.); James Gudger Baker; Ann Anthony Lathrop; Martha Ann Hoskins; Marie Jaquelin Colton; Sallie Craig Tuton; Vivian Surratt Stokes; Ann Taliaferro Simmons; James Thomas Russell; Margaret Carroll Orr; Georgia Marie Matheson; George Anderson Herndon, Jr.; Susan Elizabeth Craig; Allison Street Ward; George Terrell Lathrop.
- Nov. 24—Church of the Redeemer, Shelby: Patsy Annie May Brooks; Ann Torrence Lackey; Barbara Lynne Clayton; Selma Eskridge Falls; Jo Patton Sarazen (Mrs. Paul M., Jr.); Carolyn Lefore Noell (Mrs. Hugh E., Jr.); Chally Margaret Noell.
- Nov. 25—St. George's, West Asheville: Aurelia Kelly Clem (Mrs. E. L.); Edward Leon Clem; Geneva Louise Rozelle Perry (Mrs. J. W.); Jack Whitehead Perry; Fred Rickman; Rex Paul Smart; Alma Green Tucker (Mrs. A. L.); Carl Lee White.
- Nov. 27—Grace Church, Morganton: Fritz Ray Brittain; Emily Ruth (Yowell) Brittain; Mary Jean (Tinsley) Sutherland.
- Nov. 29—Grace Church In The Mountains, Waynesville: Katherine Dunning Calhoun (Mrs. Sam Calhoun); Samuel Lanier Calhoun.
- Dec. 1—Grace Church In The Mountains, Waynesville: Mrs. Mabel Gladys Burkhart; James Roy Dayton; Grace Anne Hill; Caroline Stafford Smyth (Mrs. P.); Lovick Pierce Smyth.
- Dec. 8—St. James', Black Mountain: David Lawrence Cordell; Wilma Tipton Cordell; Mona Louella Cordell; Chadwick Beauford Connor; Patricia Smith; Paul Allen Hamilton.
- Dec. 8—St. John's, Marion: Nancy May Casey Dunigan; Margaret Susan Gourley; Lenoia Janelle Harrison; Dorothy Elizabeth Bolton.

Confirmations

- Dec. 20—Candler, N. C.: Daisy Maude Browell.
- Dec. 21—St. James', Hendersonville: Lemuel Trader Dermid; Harry Walker Dermid; Susan Katharina Dermid.
- Dec. 22—Church of the Transfiguration, Bat Cave: Susan Foster Potts; Mary Whitesides Glavas (Mrs. H. R.); Elsie Emma Ruh.
- Dec. 22—St. Andrew's, Mount Holly: Mary Ann Clegg Smith (Mrs. P. S.); Dorothy Paula Higdon Wilkey (Mrs. L. H.); Edward Howell Sharpe; Marjorie Ellsworth Sharpe (Mrs. E. H.); Dr. Raymond Tillet Moore (D.D.S.); Betty Palmer Moore (Mrs. R. T.); Mary Ellen Moore; Gail Margaret Detty; Charles David Frye; Michael Craig Livingston; James Leroy Ballentine.
- Dec. 28—Trinity, Asheville: Rossiter Durfee.
-

TWO NEW CHURCHES HERE DEDICATED

Dedication of St. George's Church in West Asheville and St. Andrew's Church in Mount Holly took place just before Christmas.

The \$70,000 structure of St. George's was dedicated on December 15 by Bishop Henry, assisted by the Rev. Howard M. Hickey, vicar of the church, and visiting clergymen.

Dedication of St. Andrew's took place on December 22 with Bishop Henry, the vicar, the Rev. James Hindle, and other clergymen and church officers participating.

RACE RELATIONS SUNDAY SET FOR FEBRUARY 9

The commandment to love our neighbor has been honored more in the breach than in the fulfillment, states the annual race relations message issued by the National Council of Churches.

The message will be read from thousands of Protestant pulpits on Race Relations Sunday, which in 1958 will fall on February 9.

In a 1500-word plea the interdenomination church body urges the 37,400,000 members of its 30 constituent communions to put the same generosity and mercy into their relations with people close at hand that they have put into World Mission programs.

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Shoemaker To Speak On 'Episcopal Hour'

Dr. Samuel M. Shoemaker, Rector of Calvary Church, Pittsburgh, cited in 1955 as one of America's ten greatest preachers, and speaker on the 1957 EPISCOPAL HOUR, returns by popular demand of the listening audience as speaker, from February 2 through Easter Day, on this year's EPISCOPAL HOUR.

The 1958 series is the thirteenth annual EPISCOPAL HOUR, and the goal set by the program's producers, the Episcopal Radio-TV Foundation of Atlanta, is to surpass the record set last year. In response to requests from radio listeners, 39,918 printed copies of Dr. Shoemaker's 1957 EPISCOPAL HOUR sermons were mailed out. Requests came from 46 states, District of Columbia and many foreign countries. Until last year, requests from radio listeners for copies of sermons in one EPISCOPAL HOUR series had not exceeded 20,000, and the record pull for copies of one sermon broadcast over the Protestant Hour Network (the network over which the annual EPISCOPAL HOUR is aired) was set by Dr. Edmund Steimle of the United Lutheran Church with his sermon aired on February 2, 1956 (2,500 requests). All records

were broken by the 1957 EPISCOPAL HOUR with every sermon in the 11 week series drawing more than 3,000 requests. 75% of requests were from men, and the mail indicated that the majority of requests were from non-Episcopalians, our target audience.

Listen On These Stations Sundays

WWNC—Asheville	9:30 a.m.
WCGC—Belmont	6:30 p.m.
WATA—Boone	7:30 p.m.
WPNF—Brevard	5:30 p.m.
WWIT—Canton	9:30 a.m.
WBBO—Forest City	6:30 p.m.
WFSC—Franklin	3:30 p.m.
WGNC—Gastonia	8:30 a.m.
WHKP—Hendersonville	10:00 a.m.
WHKY—Hickory	8:00 a.m.
WKMT—Kings Mountain	9:00 a.m.
WLON—Lincolnton	3:30 p.m.
WMNC—Morganton	9:30 a.m.
WKBC—N. Wilkesboro	2:30 p.m.
WOHS—Shelby	6:30 p.m.
WTYN—Tryon	4:30 p.m.
WHCC—Waynesville	1:30 p.m.
WADE—Wadesboro	12:45 p.m.

Children's Songs Sought

Children's songs and children's poetry which can be set to music are being sought for a new song book, being prepared for Seabury Press under the direction of the National Council's Department of Christian Education, with encouragement from the Joint Commission on Church Music.

The book is planned for children aged three to eight, from pre-school through the primary grades, and the editors are eager to have material from all parts of the country and from all kinds of parishes and missions, so that it will represent and appeal to children throughout the Church.

Songs for worship will form a major part of the contents, and some will be drawn from the Hymnal, but more

hymns scaled to the vocabulary of young children are needed. The editors are seeking hymns and poems which ably express a child's thoughts about God and his world, and folk tunes which might be used for children's songs. The book will also include songs about things a child likes, "fun" songs, musical games, and rhythmic activities which will help a child feel at home and understood in Church school.

Churchmen and women are asked to send such material, however simple, which could be included in the book, or references to the title and page number of books in which such songs have been printed to:

Norman Mealy, 41 Kirkland Street,
Cambridge 38, Mass.

The Bishop's Calendar

Jan. 28-29		N. C. Council of Churches, High Point.
Jan. 31	10:30 A.M.	Board Meeting, Thompson Orphanage, Charlotte.
Feb. 2	8:30 A.M.	St. Stephen's, Morganton.
	10:00 A.M.	St. Mary's, Quaker Meadows, Morganton.
	11:15 A.M.	St. Paul's, Burke County.
Feb. 4-5		National Advisory Committee on Town and Country Work, Parkville, Missouri.
Feb. 7	10:30 A.M.	Womans' Auxiliary Executive Board, at 'In-the-Oaks,' Black Mountain.
Feb. 8	6:00 P.M.	St. George's, West Asheville — Lay Reader Training Program.
Feb. 9	11:00 A.M.	St. Philip's, Brevard.
Feb. 10	2:00 P.M.	Patterson School Board Meeting, Lenoir.
	7:00 P.M.	St. James' Church, Lenoir.
Feb. 11	10:30 A.M.	Appalachian School Board.
Feb. 13	11:00 A.M.	Valle Crucis Board.
Feb. 14-15		Parish Life Conference of Grace Church, Waynesville, at "In-the-Oaks," Black Mountain.
Feb. 16	11:00 A.M.	St. Mark's, Gastonia.
	5:00 P.M.	Church of the Redeemer, Shelby.
Feb. 19-21		St. Peter's Church, Charlotte — Lenten Services.
Feb. 23	11:00 A.M.	Asheville School.
	7:30 P.M.	Patterson School, Lenoir.
Feb. 26	7:30 P.M.	Grace Church, Waynesville.
Feb. 28	6:00 P.M.	Men's Club, All Souls Church, Biltmore.
Mar. 2	11:00 A.M.	All Souls' Church, Biltmore.
Mar. 2 (P.M.) - Mar. 7		St. John's, Marion — Lenten Services.
Mar. 9	9:00 A.M.	St. Luke's, Chunn's Cove, Asheville.
	11:00 A.M.	St. John's, Haw Creek, Asheville.
Mar. 10-14		St. Paul's, Chattanooga, Tenn.—Lenten Services.
Mar. 16	9:00 A.M.	St. Paul's, Edneyville, N. C.
	11:00 A.M.	Church of the Transfiguration, Saluda.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28—No. 2

March, 1958

MAR 28 1958

The Rector's Job

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Laity Responsibility

See Page 5

THE PATTERSON SCHOOL for BOYS



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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Communications and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder, Acting Editor

William F. Toms.....Bus. Mgr.

Mrs. M. C. McLaren.....Circ. Mgr.

What Is The Rector's Job?

By the Rt. Rev. Bernard I. Bell

Canon of the Cathedral of St. Peter
and St. Paul's, Chicago

A priest of the Church is sent by God not merely to build up the parish, or to make the wheels go round, or to run organizations, or to erect buildings, or to promote civic enterprises, or to raise money; for none of these things does he do, except insofar as they may enable him to bear witness to God who is Light in the world. He is sent to proclaim the Good News; that in God is such compassion that He is willing to suffer and die for men and women; that He so loves the world that, having died for it and being risen from the dead, He pours out the water of life; that He is true bread for the hungry souls of Earth; that He calls the heavy laden to Him and gives them rest. To tell the world that Gospel of redemption and release and to provide in the Holy Sacraments for them who would obey God, the sustenance of God's affection; it is for this that the Rector was ordained. But the Rector can do that only if his lay-people understand, and free him for his real work. In too many parishes, other duties are laid on him. Demand is

made for care, not in God's way, but in the devious ways that half-converted people crave. Under this pressure, the Rector begins to neglect, almost to forget, the heathen all around him, those outside his congregation, outside any church, for whom Christ died and lives as truly as for respectable communicants. He must do a thousand various things, so that little time is left for prayer, study, teaching, decent preaching; still less to seek and win the lost. He is expected to go on, an ever-busy servant of those already found. He comes to feel himself helpless, caught in a relentless machine. He is afraid, afraid that if he does not give his time to a petty round of pseudo-ministerial performances, he will become unpopular, fail to get his salary, lose his job. When a rector gets that way, he is no good, and for the most part he knows it. But why did he get that way? Because his lay people wanted not a pastor, but a hired man.

How is it in your parish?

Chaplin New Rector

The Rev. Paul Chaplin has resigned as rector of St. Francis Church, Luthersfordton, to become rector of St. Mary's, Asheville. He began his work at St. Mary's the first of the month.

Brevard Priest Resigns

The Rev. Frank McKenzie, rector of St. Phillip's Church, Brevard, has resigned to become rector of St. Paul's, Wilkesboro.

St. Paul's has been without a rector for nearly two years.

The National Council Serves You

URBAN-INDUSTRIAL DIVISION

(Here is another story in the series, The National Council Serves You.)

By The Rev. Paul G. Musselman

Authorized by the General Convention of 1952, the Division of Urban Industrial Church Work of the National Council's Department of Christian Social Relations began its work early in 1953. Its first task was to undertake emergency measures to assist city churches facing acute crises. City clergy from all the greater metropolitan areas met in six different conferences to advise the Division of the needs of the Church. The clergy learned that side by side with emergency services, the Division should undertake the sort of study which would develop an understanding of the danger signals which in a parish warned of crisis.

Accordingly, in conjunction with the Urban Department of the National Council of Churches, studies were undertaken to develop criteria for effective church work in the city and to apply these to the church in specific situations.

The Division also found itself under pressure to undertake experimentation in parish programs. Budget funds were not available for this purpose, but in 1953 a foundation not connected with the Episcopal Church gave a grant of \$125,000, which is to be used at the rate of \$25,000 for five years. Several foundations and private sources were made available to the Division for its program of research. Funds from the Birthday Thank Offering of 1955, 1956 and 1957 are enabling four centers to experiment in the evangelization of youth and children.

This program, under constant supervision, encourages experimentation in twenty specific areas. Each area is different and has different problems.

Some are downtown where prestige churches are continuing to battle for survival and for leadership. Some are industrial situations; some are in depressed and congested areas. Others are committed to specific experimentation in the evangelism of children and youth.

Here we are trying, as far as staff time will permit and as far as our knowledge goes, to use modern methods of recorded experimentation. We have been very much encouraged, for we find that during the time of our involvement in this research program, there has been generally an increase in areas that had been decreasing: there is an increase of eight percent in communicant strength and eighteen percent in missionary giving. Even more gratifying are these increases: baptisms, nineteen percent; church school members, forty-four percent; income derived from pledges, thirty-two percent.

Without in any way expecting to perform a service, the Division has undertaken on a limited basis particular studies in the nature of management consultancy in various parishes and cathedrals. The applications continue to pour in from bishops and vestries wanting to know what can be done practically immediately about certain churches.

Consultants have been enlisted to give advice to parishes and cathedrals after the problem is specifically outlined. Among these consultants are both professionals and a professor in each of the Church's seminaries. The professors are enabled to attend conferences, to examine first-hand the promising parish experiments, and to keep in closer touch with the work of the Church in urban-industrial areas. The parish-management consultations, as they are now called, already are scheduled into the fall of 1958.

(Continued on page 5)

Diocesan Budget Climbs Laity Responsibility

Indications are that the 1959 Diocesan budget will be 5 per cent higher than this year—if preliminary budgets without any whittling down by the Executive Council or the Diocesan Convention.

Virtually all the increase will be the Diocesan contribution to the national church program.

Preliminary departmental budget figures were presented the Finance Department at a meeting at In-The-Oaks on Feb. 12. The revised budgets will be presented the Executive Council on April 9 and will be voted on at the Diocesan Convention in Grace Church, Waynesville, on May 7 and 8.

While individual figures were not made public, the current budget is \$76,-12, and the proposed '59 budget about \$80,600.

The greatest lack in the Episcopal Church is men who will "get out and ring doorbells and visit people," according to the Rt. Rev. Henry Knox Sherrill, Presiding Bishop.

"We need to talk about our Christian faith more than we do," Bishop Sherrill said.

The Presiding Bishop cited this responsibility of the laity of the Church in a talk to the Presiding Bishop's Committee on Laymen's Work at its annual meeting, last month at Seabury House, the national conference center in Greenwich, Conn.

Bishop Sherrill told the twenty professional, business and industrial leaders attending the annual meeting that Churchmen "are not sufficiently evangelistic with the warmth of personal experience." The Presiding Bishop's remarks were made in a report to the Committee on the state of the Church.

(Continued from page 4)

Urban Industrial

The Division increasingly finds itself the plight of a plumber who called at home to repair a leaking pipe in the basement and found the street flooded and the house in danger of being washed away. Therefore, the Division tries to meet the many demands not only for immediate assistance and consultation to parishes in crisis, but also it is experimenting in order to make practical program suggestions to the whole church.

While the immediate critical reason for beginning operation was the increasing plight of inner city churches,

we soon found that the distress being experienced by a great many churches in the inner city is only a symptom of the plight which the Episcopal Church faces as America becomes increasingly an urban-industrial civilization. The difficulty which we face in maintaining the Church in the highly populated districts of the inner city is very little different from other areas of our urban civilization.

What began as a requested service for certain parishes in crisis in our cities is now a Division which is serving the Church everywhere.

1957 Payments On

ASSESSMENTS

Assigned

Paid

QUOTAS

Assigned

Paid

PARISHES

\$ 1,344.00	\$ 1,344.00	Asheville, All Souls -----	\$ 6,132.00	\$ 6,132.00
456.00	456.00	Asheville, St. Mary's -----	2,040.00	2,041.00
204.00	204.00	Asheville, St. Matthias ---	912.00	330.00
1,692.00	1,692.00	Asheville, Trinity -----	7,692.00	9,100.00
222.00	222.00	Black Mountain, St. James'	1,014.00	414.00*
288.00	288.00	Brevard, St. Philip's -----	1,320.00	1,320.00
120.00	120.00	Flat Rock, St. John's -----	540.00	540.00
576.00	576.00	Fletcher, Calvary -----	2,604.00	2,608.00
900.00	900.00	Gastonia, St. Mark's -----	4,032.00	4,032.00
612.00	612.00	Hendersonville, St. James'	2,798.00	2,400.00
696.00	696.00	Hickory, Ascension -----	3,228.00	3,228.00
108.00	108.00	Highlands, Incarnation ---	480.00	480.00
396.00	396.00	Lenoir, St. James' -----	1,800.00	1,800.00
276.00	276.00	Lincolnton, St. Luke's -----	1,212.00	720.00
264.00	264.00	Marion, St. John's -----	1,200.00	600.00
828.00	828.00	Morganton, Grace -----	3,804.00	3,804.00
516.00	516.00	Rutherfordton, St. Francis	2,460.00	2,460.00
300.00	300.00	Shelby, Redeemer -----	1,380.00	1,380.00
1,296.00	1,296.00	Tryon, Holy Cross -----	5,880.00	5,880.00
240.00	240.00	Waynesville, Grace -----	1,092.00	1,092.00
216.00	216.00	Wilkesboro, St. Paul's -----	816.00	816.00
<hr/>		<hr/>		
\$11,550.00	\$11,550.00	Parish Totals -----	\$52,436.00	\$51,177.00

MISSIONS

\$ 36.00	36.00	Andrews, Holy Comforter -	174.00	174.00
30.00	30.00	Arden, Christ School -----	156.00	156.00
204.00	204.00	Asheville, Grace -----	852.00	852.00
120.00	120.00	Asheville, Redeemer -----	516.00	400.00
36.00	36.00	Asheville, St. Luke's -----	168.00	168.00
84.00	84.00	Asheville, St. John's -----	378.00	246.00
246.00	246.00	Asheville, St. George's-----	1,128.00	1,128.00
156.00	156.00	Bat Cave, Transfiguration	732.00	732.00
30.00	30.00	Beaver Creek, St. Mary's	162.00	95.00
96.00	—0—	Bessemer City, St. Andrew's	420.00	—0—
132.00	132.00	Blowing Rock, St. Mary's -	612.00	312.00
54.00	54.00	Boone, St. Luke's -----	258.00	258.00
30.00	30.00	Burke County, St. Paul's--	156.00	156.00

Pledges and Quotas

ASSESSMENTS

Assigned

Paid

24.00	—0—
240.00	240.00
24.00	24.00
36.00	36.00
24.00	—0—
48.00	36.00
96.00	96.00
24.00	24.00
24.00	24.00
24.00	24.00
24.00	24.00
24.00	24.00
36.00	36.00
24.00	24.00
24.00	24.00
24.00	24.00
36.00	36.00
24.00	24.00
24.00	18.00
138.00	138.00
24.00	—0—
24.00	24.00
24.00	24.00
36.00	36.00
60.00	60.00
60.00	60.00
72.00	72.00
24.00	24.00
24.00	24.00
84.00	84.00
24.00	24.00
—0—	—0—

\$ 2,652.00	\$ 2,466.00
\$14,202.00	\$14,016.00

*Plus \$300 paid 1/17/58

**Plus 25 paid 1/17/58

***Plus 6 paid 1/17/58

QUOTAS

Assigned

Paid

Burnsville, St. Thomas' (Inac.)	72.00	—0—
Canton, St. Andrew's	1,056.00	1,060.00
Cashiers, Good Shepherd	36.00	36.00
Cherokee, St. Francis of Assisi	168.00	168.00
Dutch Creek, St. Anthony's	24.00	—0—
Edneyville, St. Paul's	240.00	180.00
Franklin, St. Agnes'	468.00	468.00
Franklin, St. Cyprian's	48.00	48.00
Hayesville, Good Shepherd	24.00	24.00
High Shoals, St. John's	60.00	60.00
Kings Mountain, Trinity	36.00	36.00
Legerwood, Chapel of Rest	36.00	36.00
Lincolnton, Our Saviour	168.00	58.00
Lincolnton, St. Cyprian's	24.00	25.00
Linville, All Saints	48.00	48.00
Little Switzerl'd, Resurrection	24.00	—0—
Morganton, St. Mary's	192.00	125.00**
Morganton, St. Stephen's	108.00	56.00
Mt. Holly, St. Andrew's	24.00	18.00***
Murphy, Messiah	636.00	100.00
Murphy, St. Barnabas'	48.00	—0—
Newton, Epiphany	24.00	24.00
Penland, Good Shepherd	48.00	48.00
Rutherfordton, St. Gabriel's	180.00	180.00
Saluda, Transfiguration	276.00	276.00
Spruce Pine, Trinity	300.00	300.00
Sylva, St. John's	336.00	336.00
Tryon, Good Shepherd	120.00	120.00
Upward, St. John's	48.00	48.00
Valle Crucis, Holy Cross	384.00	384.00
Watauga, St. John's	24.00	24.00
Blackstone Mission	—0—	21.00

Mission Totals	\$10,992.00	\$ 8,984.00
Diocesan Totals	\$63,428.00	\$60,161.00

Burke Resigns

The Rev. James P. Burke is ending 50 years of service as rector of St. James Church, Hendersonville. His resignation is effective Sept. 1, although he began a leave of absence last month.

Mr. and Mrs. Burke will continue to make their home in Hendersonville.

Vicar at St. John's

The Very Rev. John W. Day, retired dean of Grace Cathedral, Topeka, Kan., will serve as vicar at St. John's, Haw Creek, for the next few months.

Woman's Auxiliary News

By Belle V. Ledbetter

Thank you for the encouraging letters in response to the news last month. News for the Highland Churchman should be in by the 5th of each month and will appear the following month if space allows.

(Mrs. H. Roger Sherman, Jr., Diocesan Chairman of Christian Education, wrote the following article for us. She is the wife of the priest-in-charge of St. Andrew's Church, Canton, and is active in her local branch as well as having served in several capacities in the Diocese. Some of you will remember her as our Devotional Chairman.)

Christian Education For The Woman's Auxiliary

What do we mean by Christian Education? Is it not the way we learn Christian truths, and become dedicated to the Gospel teachings; enriching our lives by taking a fuller participation in the life and work of the Christian fellowship?

Christian Education is individual in that no two people are exactly alike. Because a book, or a method, appeals to me is not to say that someone else may not be helped as greatly in some other way. Christian Education is also social because we seek to relate ourselves to the Christian way, which cannot be accomplished alone, but by which we share heightened insights with others, giving them a richer experience in Christian ideals; and making them aware of the citizenship we have that is not of this world. Our goal is to cultivate experiences leading to growth in "wisdom, and stature, and in favor with God and man!"

We have said repeatedly that Bible study should have priority. "The Book written for the Church, by the Church". All other materials are suggested to acquaint us with what is available for further study in all aspects of the church's

work. It is up to each branch to try to discover the interests of the group; and to develop as much God given initiative as possible. Never minimize the Power of the Holy Spirit in helping us in our teaching. Very few branches need, or desire to be "spoon-fed", and it is never our desire to be dictatorial. We have always to bear in mind the needs of people. Right now when some men are trying to tell us we are not fearful enough, we need to educate in terms of God's love; man's spirit needs to be healed, as well as having his intelligence informed. St. Theresa knowing the harm well meaning Christians can do to the Body of Christ cried, "From stupid saints good Lord deliver us". Some of you heard the Rev. Mr. William Coulter tell the story of the teacher who yelled at the mischievous little boy, "Shut up Johnny, we are studying about the love of God! Are we?" As he pointed out, the acquiring of information from even Holy Books—Bible, Prayer Book and Hymnal can be a harmful thing if we are not witnesses to God's nature, and our faith as found in His Church of which Christ is the head.

Each study "with all our minds" should motivate us with the desire to give expression to God's love in every relationship. This can be a powerful educative force. Not only does it help us save ourselves, but it helps to bring His redemptive power into the lives of others. The old saying "Religion is caught, not taught" is often true. We may not be conscious of teaching Christian education but we pass on our beliefs in the way we influence our associates.

There is no real Christian education that leaves us cold toward missions. Our interdenominational missionary studies give us an opportunity to promote the ecumenical idea into our program; and help to create a desire to fulfill our

(Continued on page 9)

Auxiliary

Lord's Prayer "that they all might be one". I met Bishop Brent in Paris, on his way to the conference at Luzern. I shall never forget his zeal and hopefulness for unity. Nor can I erase from my mind what Bishop Azariah said at the General Convention in Cincinnati, commenting on the magnificent bronze doors that had been shown that cost thousands of dollars: "O, how many little churches could build in India with that amount of money!"

At Lambeth this summer and at General Convention in October there will be much discussion regarding the Church in South India. A few in our diocese know of that great ecumenical venture for which Bishop Brent, Bishop Azariah and others have labored. In order that all may be informed I am making available to all branches, through the courtesy of Mrs. Leigh Urban of Asheville, a study she prepared for her branch. I would like to suggest that you have a meeting and invite the men, at which time you might learn together something of the realization of the Church in South India's advance toward unity.

Lent is a time for spiritual growth. May God give us His grace to grow in deeper knowledge and love of Him.

CHURCH SEEKS APPRENTICES

Fifty young women who are considering professional Church work are sought by the Episcopal Church's Apprenticeship Program for on-the-job training in Christian education, college work, and social work.

The Episcopal Church's experimental apprenticeship program, which is in its second year, is designed for women who are graduating from college and wish to work on a trial basis to learn whether or not they are fitted for professional Church work.

NEWS BRIEFS

Mrs. Ralph Isley, Gastonia, N. C. (Secretary Christian Social Relations) was recently elected as a representative on the board of the United Churchwomen of North Carolina.

Mrs. Mae T. New, U.T.O. Secretary, brought an article to the board meeting from her local paper (Gastonia) telling of the participation of four churches, including St. Marks, in World Mission Study Day. They have been having these meetings each year for over eight years now.

Mrs. S. Walker Blanton, Marion, N. C., Secretary of Supply, reported that 42 assignments were given out this year and they were accepted 100%. Isn't that good news!

We also had 100% participation in the All Saint's Memorial Day Offering reported by Mrs. R. L. Nahikian, Chairman.

MRS. FLOYD ROGERS DIES

Mrs. George Floyd Rogers, widow of a former rector of Trinity Church, Asheville, died in Petersburg, Va., on Jan. 29.

Mr. Rogers died in 1951. He was rector of Trinity from 1927 to 1947.

CLERGY ATTEND CONFERENCE

The Rev. Welch K. Tester of Trinity, Spruce Pine, and the Rev. Kenneth Donald of St. James, Black Mountain, attended a Group Life Laboratory at Richmond, Va., recently.

The conference was held under the auspices of the Department of Christian Education of the National Council.

Confirmations

1958

- Jan. 5 Church of the Epiphany, Newton: Lorraine Anna (Cole) Hubbard (Mrs. R. M.); Robert Marsh Hubbard; Jane Linn (Henley) Zahner (Mrs. K. B., Jr.); Katie Robinson Hoover.
- Jan. 26 Grace, Asheville: Michael Jackson Woodard; John Nathan McCarley, III; Randolph Allport Bennet; Middleton Guerard Putnam; Shay Patricia McConnell; Patsy Ruth Woodard; Frank Farnum Brown; Marshal Wayne Woodard.
- Jan. 26 Church of the Epiphany, Newton: Barbara Robbins Galloway; Howard John Galloway.
-

80 ARE ATTENDING LAY READER COURSE

Upwards of 80 persons are participating in the Bishop's course for lay readers.

The first in the series of instruction classes was conducted in Trinity, Asheville, with the Rev. Howard M. Hickey, vicar of St. George's, West Asheville, as speaker.

Other meetings were conducted in Calvary, Fletcher, with the Rev. Mark Jenkins as speaker, and All Souls, Asheville, with the Rev. C. A. Zabriskie the principal speaker.

Bishop Henry will address a session in St. Mary's, Asheville, on the 8th, and the Rev. John W. Tuton, rector of Trinity, Asheville, will speak at a final session in Trinity on the 15th.

Examinations will be held at a later date.

The course is sponsored by the Key-men of District 2 of the Diocese. Art Dixon and Bob Morgan, both of Calvary, Fletcher, are co-directors.

LENOIR GROUP STUDYING

The Parish Group of St. James, Lenoir, a group of men and women of the church, have as their Lenten study project the subject of racial problems.

BROTHERHOOD AT FRANKLIN

A chapter of the Brotherhood of St. Andrew, a men's service and devotional group, has been chartered at St. Agnes Church, Franklin.

Officers are Allan Brooks, director; Robert J. Korte, vice-director, and Don Whelan, secretary-treasurer.

PRIEST ESCAPES INJURY

The Rev. Dr. Herbert Koepp-Baker, rector of the Church of the Incarnation, Highlands, escaped serious injury when his auto overturned down an embankment last month.

He was enroute home after having lectured in Asheville.

DEERFIELD EPISCOPAL HOME FAMILY HOME FOR THE AGING

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The Bishop's Calendar

MARCH:

- 1 7:30 P.M.—Lay Readers' Class, St. Mary's, Asheville.
- 2 11:00 A.M.—All Souls', Biltmore.
- 2-7 7:30 P.M.—Lenten Services, St. John's, Marion.
- 5 12:00 M.—Church of the Advent, Spartanburg, S. C.
- 6 2:00 P.M.—"In-the-Oaks", Black Mountain—Management Meeting.
- 8 7:30 P.M.—Lay Readers' Class, Trinity Church, Asheville.
- 9 9:00 A.M.—St. Luke's, Chunn's Cove, Asheville.
- 11:00 A.M.—St. James, Hendersonville.
- 0-14 Lenten Services, St. Paul's Church, Chattanooga, Tenn.
- 6 9:00 A.M.—St. Paul's, Edneyville.
- 11:00 A.M.—Church of the Transfiguration, Saluda.
- 2 10:30 A.M.—Youth Commission, Trinity Church, Asheville.
- 3 11:00 A.M.—St. Andrew's, Mount Holly.
- 4-28 12:00 M.—Noon Lenten Services, Christ Church, Raleigh.
- 0 11:00 A.M.—Grace, Morganton.
- 7:30 P.M.—St. John's, Haw Creek, Asheville.
- 1-Apr. 3 Noon Lenten Services, Methodist Church, Black Mountain.

APRIL:

- 2 7:30 P.M.—St. James', Lenoir.
- 4 12:00 M.—Good Friday Three-Hour Service, All Saints Church, Atlanta, Ga.
- 5 4:00 P.M.—All Souls', Biltmore.
- 6 9:00 A.M.—St. Luke's, Chunn's Cove, Asheville.
- 11:00 A.M.—St. George's, West Asheville.

THE BISHOP'S TRAVELS

Bishop Henry attended a meeting of the National Advisory Board of the Town and Country Division of the National Council in Kansas City, Mo., last month.

He is chairman of the board.

MAXEY AT TRINITY

The Rev. Melvin W. Maxey, former priest-in-charge at St. Luke's and St. John's Churches on the outskirts of Asheville, has begun his duties as assistant at Trinity Church, Asheville.

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Holy Communion, 11 A. M. 1st Sundays

Morning Prayer & Sermon 11 A. M.

Church School 9:45 A. M. Adult Bible

Class 10 A. M. Nursery 11 A. M.

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 3

April, 1958

THE LORD IS RISEN

an Easter Message

FOR MANY centuries the world has heard the joyous proclamation "The Lord is Risen." All of us have known as many Easters as we have years. Have we therefore lost something of the impact of the *Good News*? This should not be, for even though the fact of the Resurrection remains constant, we are never the same. Within and without there are sundry and manifold changes.

During the year many of us have lost the visible presence of those near and dear to us. Life everlasting is more real. As we grow in age, we should also grow in grace with a deeper understanding of those things which are eternal. In the world men's hearts are failing them for fear, and there is perplexity of nations. What of the future? Does the struggle aught avail?

Here are new factors which make the age-long message vibrant with meaning and shine as a sorely needed light in current darkness. "He is risen." The powers of evil are overcome. God reigns. The first Easter changed the disciples from discouraged and fearful men into heroic apostles of their Lord.

God grant that this transformation may through God's gift be wrought in us.

He is risen indeed.

Henry K. Sherrill,
Presiding Bishop

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Communications and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder.....Editor

William F. Toms.....Bus. Mgr.

Weeds In Your Garden?

There is an entry in the journal of the poet, Coleridge, where he tells of a conversation with a friend who took the position that it was very unfair to influence a child's mind by inculcating any opinion, especially opinions on religious matters, before the child has come to the age of discretion and was able to choose for himself.

"I showed him my garden" said Coleridge, "and told him it was my botanical garden."

"How so," asked the friend. "It is covered with weeds."

"Oh," said Coleridge, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken liberty to grow, and I

thought it unfair of me to prejudice the soil toward roses and strawberries."

The record of this conversation was entered in Coleridge's diary under the date, July 27, 1830. That is more than a century and a quarter past.

For one hundred and twenty-five years, the same battery of arguments has been directed against indoctrination, against any sort of partisanship, against any departure from a strictly anti-septic neutrality in the realm of opinions, values, and faiths.

And, for one hundred and twenty-five years, the argument has been as empty of substance as Coleridge recognized.

LAYMEN'S THEOLOGY COURSE IS PLANNED

Laymen, guided by Bishop Henry, will look into the theology of the Church in a series of lectures and discussions to be conducted this month and next.

"We recognize that theology cannot be adequately covered in eight sessions," said Bishop Henry, "but we hope to touch on some of the highlights.

"We hope, too, to create a greater interest in reading among laymen," he said.

Dates of the sessions are April 9, 18, and 24, and May 1, 9, 15, 22, and 29. Meeting places had not, when this issue went to press, been selected. They were to be selected by the laymen.

CAMPUS REVIVAL

There appears to be a marked change in the college student's attitudes toward religion as a facet of American life.

The Rev. Jones B. Shannon, executive director of the Church Society for College Work, a private organization affiliated with the Episcopal Church's College Work Division, in an article in the March 29 issue of *The Saturday Evening Post*, tells of the current religious revival as reflected in the greatly increased church attendance by college students and the revitalized activities of campuses across the country.

Plans Should Be Shaped Now For Vacation Church School

Plan now for vacation church school, and benefit from this effective means to Christian education. In ten weekday mornings, children can be taught almost as much as in the course of a full year at the regular Sunday School. Through daily worship, classes, play, and all kinds of projects the children have an unusual opportunity to come to know the meaning of the fellowship of the Church, the Bible, Christian living, the joy of sharing, and the fun of handicrafts.

Early planners will be involved in recruiting and training leaders, choosing courses, obtaining supplies, and publicizing the church school.

Leaders will find *The How of Vacation Church School* (New York, NCCC. 50 cents) very useful, whether they are undertaking a vacation school for the first time or are seasoned in the job.

Courses themselves are available from the Department of Christian Education through Seabury Press, Greenwich, Conn. A primary course consists of a leader's manual, *God's Children Now* (75 cents) and a pupil's book, *Children of God* (55 cents). A junior course uses the same leader's manual and a junior pupil's book, *Together as Christians* (45 cents). Another junior course, *Action Through the Christian Year* (85 cents) provides only a teacher's book. This particular course can be used for a school of either two or three week's duration or for a junior camp.

Other sources available this year are published by the NCCC. These also are recommended by the National Council's Department of Christian Education. The texts below may be ordered directly from the publisher.

For kindergarteners, *Children Learn from Jesus* by Bernice E. Lyon (St. Louis 3, Mo., Bethany Press, Teacher's Book, \$1.25, Pupil's Book, 30 cents).

For primary children, *Jesus Went About Doing Good* by Olaf Hanson (Nashville, Abingdon Press, Teacher's Book, 75 cents, Pupil's Packet, 35 cents).

Junior: *Jesus Is His Name* by Ethel Tilley (Philadelphia, Westminster Press, Teacher's Book, \$1, Pupil's Book, 25 cents).

Junior High: *Fairest Lord Jesus* by Lowell Brestel Hazzard and Stella Tom- baugh Hazzard (Nashville, Abingdon Press, Teacher's Book, \$1.25, Pupil's Book, 40 cents).

● *Are you a high Churchman? So am I. So highly do I think of the Church that I could never believe the true Church could don the black robe of persecution. Are you a broad Churchman? So am I. No Church can be too broad in sympathy and service. I would put every baptized Christian into the Body of the Church, and every seeker after Truth into the soul of the Church. I would not shut the door in any man's face, lest I shut it in the face of God. God keeps the register. Are you a low Churchman? So am I. See the Master, meek and lowly of heart, obedient to a slave's death, and buried in a charity grave. — The Rev. Arthur Stanton of St. Alban's, Holborn, England.*

D-4 STUDY COURSE

District 4 laymen, following the example of the men of District 1, are planning to conduct a study course for men of the Church.

District 4 comprises the area from Tryon to Gastonia.

THE STARTING OF A CHURCH

From a sparsely settled area of Alabama, but one with great growth potential, comes a story of the establishment of a mission station, sparked by a member of Asheville's Trinity Church, encouraged by the Rt. Rev. M. George Henry, bishop of the Western North Carolina diocese and by Trinity's rector, the Rev. John W. Tuton, and aided throughout by Alabama clergymen and laymen.

All Saints, as this new little church is known, now has nine communicants, has an average attendance of ten persons and sixteen baptized members. Already, plans are forming for building a church to take care of the expected growth of the community, for a large paper mill is abuilding in the area and with its completion will come a large increase in population.

All Saints was born in this manner:

Last April, Margaret Hopkins Long (a member of Trinity) and her husband George Courtney Long moved to Butler, Alabama where Mr. Long had been sent as a member of the engineering firm building the paper mill. They found other Protestant churches but no Episcopal church in the neighborhood. The nearest was 42 miles away at Meridian, Miss.

They conceived the idea of starting a church and when Mrs. Long returned to Asheville in November for a short visit, she discussed the problem with Bishop Henry and Mr. Tuton.

Bishop Henry gave this advice:

"You start it. If you want it badly enough, you will get it."

As a result of this encouraging advice, the Longs wrote to the Rt. Rev. Charles C. J. Carpenter, bishop of the diocese of Birmingham, who instructed the Rt.

Rev. George M. Murray, suffragan bishop, to lend aid, and Bishop Murray with the Rev. Charles McKimmon, rector of St. James Church in Livingston, Ala., went to work with enthusiasm to provide that aid.

Thus the mission station was organized and the first service was held last November 24. It was a Communion service with eight attending and seven receiving.

At first, the members met in their homes. Now, they have been given free use of the Masonic Temple for their services but plan to help with the utilities. Services are held every Sunday. Walter Cooke, a licensed lay reader, takes the first and third Sundays; Mr. McKimmon comes on the fourth Sunday for Holy Communion and one lay reader from Livingston conducts service on the second Sunday.

News of the organization of the mission station spread and many gifts were received. Trinity Church in Asheville sent prayer books and hymnals. Other gifts included candle sticks, a large Bible for the lectern, a register and service book from the Young Peoples Fellowship of St. John's Church in Montgomery, and a lectern for which a minister in Toxey, Ala., donated the labor and the Longs, the materials. Money was sent in by friends in Asheville and in Alabama.

Butler has a population of 1,200 and is in Choctaw County, population 19,000. Near Butler, J. E. Sirrine, a Greenville, S. C., engineering firm, is building a huge pulp and paper plant for Marathon Corp., a subsidiary of American Can Co. The future of Butler seems bright. So does that of All Saints.

ADULT CONFERENCE

The Adult Conference at Kanuga has been praised for having something to interest everyone — and criticized as a “hodge-podge”. Well, this year we are offering the very finest “hodge-podge” you ever heard tell of — and with no apologies whatsoever. The Church is for everyone, and so is the Adult Conference; if you are a member of the Church you will find courses of interest to you.

Just look at this list of courses and faculty lined up by the Director of this year's Conference, the Rev. Louis A. Haskell, Rector of St. John's, Charleston, West Virginia. You will see more than one course that will be “just what I need”!

For everyone—

The Headliner who will hold forth the first hour will be the Rev. Carroll E. Simcox, Ph.D., who is in charge of Adult Education at St. Thomas' Church, New York City. His subject: “An Approach to the Episcopal Church”. The object of this course will be to go over the fundamental premises of the Christian religion in such a way as to show how the Episcopal Church best fulfills these premises. In other words, this course will be a simple explanation of the teachings of the Episcopal Church.

For those interested in Christian Education—Two Courses—

Mrs. Marion Kelleran, Director of Christian Education for the Diocese of Washington and widely known writer and speaker, will lead a course in “Teaching Adults to Teach Adults”.

Another course on “Teaching Adults to Teach Children” will be led by Miss Helen McHenry, D.R.E., St.

John's Church, Charleston, W. Va. and Miss Martha Cole, also of Charleston, who has helped with the development of the Seabury Series. These are both real Teacher Training Courses!

For Woman's Auxiliary delegates—

“The Woman's Auxiliary — What-Where-How-Who” is the title of a course to be given by Mrs. Everett Hall. She needs no introduction to the Kanuga family but we might note that Mrs. Hall is immediate past president of the Woman's Auxiliary in the Diocese of South Carolina—and did a fine job, too!

For just anyone who is interested—

You may think that “Church History” is a dry subject but this will be the most painless course you will ever have the opportunity of taking! Reason? — the prof is the Rev. Gray Temple, Rector of Trinity Church, Columbia, S. C. — and never a dry speaker, no matter what the subject.

For Altar Guild members—

Miss Helen Stuart Griffith will again give her very practical course in “The Altar and Its Care”.

For those who love the Bible — Two Courses —

The Rev. Lansing Hicks, Th.D., Professor of Old Testament at Berkeley Divinity School, will take up “The Book of Genesis”. This book is not just ancient history; it is full of good sound theology, relevant to the affairs of modern man.

The other Bible course will be on “The Book of Job”. The Rev. J. H. Bonner, Jr., Rector of St. Paul's Church, Chattanooga, Tenn., will

(Continued on page 7)

SOMETHING . . .

(Continued)

probe the depths of the problem of evil as so eloquently set forth by Job and his friends.

For those interested in strengthening their devotional life—

Mrs. Samuel Shoemaker of Pittsburgh, Pa. will lead a course on "Prayer". Mrs. Shoemaker taught for us a few years ago and did such an unusually good job that we are delighted she can return this summer.

For choir members and all who love to sing—

"Scotty" — Mr. Wm. G. Robertson, organist and choirmaster, St. James Church, Wilmington — will again be on hand with his course on "Church Music". This is one of those learning-by-doing courses!

And then three good solid courses for teachers, parents, or just anyone—

"Living the Christian Year" to be taught by our own beloved "mountaineer", Dr. Rufus Morgan.

"The Church, Its Nature, Structure and Mission" — a long title but a lively course to be led by the Rev. Martin Caldwell, Rector of Emmanuel Church, Southern Pines, N. C.

Last but not least, the always popular course on "The Prayer Book" taught by the Rt. Rev. R. E. Gribbin, Retired Bishop of the Diocese of Western North Carolina.

Did we leave any one out? Surely not — the only real problem is going to be selecting the courses you will take, because you can't take take them all! So clear the dates make your plans, send in your registration—right away—today. Don't miss this great opportunity to deepen your own spiritual life, get

CHURCH PERIODICAL CLUB NATIONAL POSTER CONTEST

An all-expense weekend trip to Miami Beach, Florida, including attendance at the Opening Service of the 1958 General Convention on Sunday night, October 5, is being offered as the grand prize in a national poster contest, sponsored by the Church Periodical Club.

The contest, which closes on May 15, 1958, is open to all Episcopalians over 15 and under 19 years of age as of June 1, 1958. The Church Periodical Club, a cooperating agency of the National Council, supplies new and second-hand books and magazines, music and games, greeting cards and "friendly letters" to clergymen, church workers, missions, rural community centers, rural people, schools, hospitals, and prisons. Founded in 1888, its work is carried on through diocesan and parish officers.

The posters should be made of poster cardboard or oak tag, and be 14 by 22 inches in size. The theme must tell the story of the Church Periodical Club or some phase of its work—as a "channel for sharing"; in promoting friendliness and good will; in cheering the lonely, isolated, or shut-in; and in helping the educational and spiritual work of Christianity at home and abroad.

Each contestant may send in as many posters as he wishes; the name, age, address and church name must appear on the back of each. The posters will be judged by a committee and all will be displayed; the Church Periodical Club is reserving the right to use all posters in promoting its work.

Posters and further inquiries should be sent to: Mrs. David J. Nolin, CPC Poster Contest Chairman, 8 Alden Ave., Auburn, New York.

training for the work you are doing in the Church, enjoy the warm fellowship of the Conference, relax in the delightfully cool mountain air.

HINTS ON HELPING A MISSION

By Alwin Reiners

(First of two parts)

May a missionary state frankly and plainly what he thinks of the responsibilities of the church at home to its missionaries in the field?

The primary responsibilities are, of course, to raise their assigned Diocesan and National Church quotas in full and keep well informed of the yearly program and emphasis of the National Church.

It is in the "second mile" (and often uninformed first mile) that I am interested. There seems to be a renewed interest in Missions and many parishes, large and small are trying to go the second mile by personally contacting individual missions and their priests. These personal contacts can do and are doing much to strengthen ties between parish congregations and far-off missionaries. And they are a source of great strength to the missionaries who often have the feeling that very few people at home really care whether they continue this lonely work or not.

In writing this, I am thinking of many letters received from people in the States who write offering help; they seem to fall into certain categories:

I

One definite group is what I choose to call the *Three Smalls*: their letters are practically identical and read like this—"We are a small group in a small mission (or parish) and would like to help your people in a small way." These people have the best intentions in the world, but they are misdirected and are not using their limited resources to best advantage by this approach. As a rule they wish to sew or make scrap books, or send used altar hangings, or used Reader's Digests. And quite often, if we missionaries try to point out that there are other things we need, they become offended.

The result is to have received during the past year a half dozen beautifully hand-made baby sweaters into which have obviously gone hours of loving and devoted labor . . . but much too elaborate for anyone in the Mission to begin to appreciate or take care of; also a collection of faded altar furnishings which do not fit the missionary altar, and are too old or too fancy to be altered by the local aborigines, and look quite ludicrous beside our own home-made but colorful hangings, which blend with the scenery more appropriately.

To people in this group are the following suggestions made:

1. Please ask the Missionary what he really needs, and frankly tell him the limit of your means. There are many missions needing such a simple and inexpensive thing as a good pencil sharpener, but they never seem to have the cash to buy it, and this is just one illustration. In an isolated place, some of the simplest shopping jobs are quite difficult.

2. If you want to sew, write to Miss Stabler of the National Council, 281 Fourth Avenue, New York City, and ask what is needed. It is her job to know the needs of every mission and assign the small and large groups their share—this goes for used clothing as well as new. Using this channel, a mission can receive a very useful and complete layette for one baby, rather than frilly luxuries for several.

(To be continued)

In the last eight years the number of licensed lay readers in the Episcopal Church has doubled, from 5,218 in 1948 to 10,587 in 1956.

Laymen's Bookshelf

THE ROAD TO REUNION

By Charles Duell Kean

What stands in the way of a united witness to Christian faith and practice—a single witness which will enable the modern world to find the spiritual healing it so urgently needs? This question has long troubled many clergy and laymen of all communions who are striving to discover the nature of the unity we seek.

The Road To Reunion opens with a survey of the problems of reunion, the tumbling blocks that still stand in the way, and the achievements of the past, and then provides an excellent background for the detailed study that follows.

After a brief history of the unity movement in the Episcopal Church, 1886-1936, the book presents a clear account of the negotiations between the Episcopal and Presbyterian churches, 1937-1946, and of the current conversations with the Methodist Church.

The final section deals with theological factors that affect intercommunion and organic union. Here are discussions of intercommunion and the Anglican viewpoint, the priesthood and the Eucharist, and the significance of the sacraments in the life of the Church.

N-THE-OAKS FACILITIES ARE GROWING

More and larger groups will be able to meet in this center this summer.

Additional tables and chairs which have been ordered will increase the seating capacity in the dining room to 50 persons from 25.

There will be sleeping accommodations for 50 persons, too, should groups hold two day, or longer, meetings.

Recreation facilities include a gymnasium, indoor swimming pool, bowling alley, three-hole golf course, tennis courts, picnic grounds and hiking trails.

CHRIST AND CELEBRITY GODS

By Malcolm Boyd

"Men are preoccupied today with negative witness — with the glamor of evil, the fascination of sin, the fantastic structure of chaos, the decadence of disintegration, the haunting sadness of meaninglessness, the desperate cohesion of false community, the restless insecurity of impermanence."

These stark words set the tone for Malcolm Boyd's new book, *Christ and Celebrity Gods*. It is his purpose to help his readers understand the "negative thinking" of our day, whether it comes from the "religious film," the pulpit, radio, TV, or the press. This book will stir controversy inside the Church and out — but it will go far to straighten out our thinking about the value and use of mass media communications.

This is a book designed to help the reader comprehend and accept the fact that a real connection — a bridge — is needed between the mass culture of today and the Christian faith.

GASTONIA AUXILIARY FURNISHES KITCHEN

The Woman's Auxiliary of St. Mark's, Gastonia, have raised \$3,000 for the new kitchen at the church's Parish House.

The group also is using "Seven Deadly Sins" by Dean Pike as its study book this year. Programs are put on in each circle by members, using the dramatic form of the book. At bi-monthly meetings, the Rev. James Hindle of St. Andrew's, Mt. Holly, speaks on one of the sins.

BISHOP TO SPEAK AT DIOCESAN MEETINGS

The Bishop will be among principal speakers at conventions of other dioceses this spring.

He will speak at the convention of the Diocese of South Carolina in Summer-ville on April 22 and at the convention of the Diocese of West Virginia in Parkersburg on May 13.

Confirmations

1958:

- Feb. 2—St. Stephens, Morganton: Ruby Elizabeth Surrott, Frank Douglas Tucker.
- Feb. 9—St. Philip's, Brevard: Walter Herbert Nelson, Elgetta Thompson Richardson, Kathryn Ruth Clark McCrary, Judith Ann Caldwell, John Spencer Walker.
- Feb. 16—St. Mark's, Gastonia: Janet Glenn Adams (Mrs. C. T.), Sandra Ray Burns, Priscilla Hansen Caldwell (Mrs. B. T.), Molly McGinnas Darwin (Mrs. A. B.), Sondra Marie Harper, John Guthrie Hopkins, Mary Emma Hopkins, Richard Finley Hubbard, Margaret Elaine Isley, Trixanna Price, Gwendolyn Louise Pheagin.
- Feb. 16—The Church of the Redeemer, Shelby: Rowell C. Cloninger, Anne Hubner Cloninger (Mrs. Rowell C.).
- Feb. 23—Chapel of Rest, Patterson School, Lenoir: Robert Bond Smyth, Troy Nevin Beaver, William Frank Davis, Michael John Erchul, Carlile Courtenay.
- Feb. 26—Grace Church in the Mountains, Waynesville: Mabel Bertha Danforth.
-

CONTRIBUTORS

The Very Rev. George Alexander, dean of the School of Theology of the University of the South, and the Very Rev. Jesse M. Trotter, dean of the Protestant Episcopal Theological Seminary in Virginia, are among a group of Episcopalian scholars and theologians who are writing a series of essays on the Church's faith and work at mid-century.

The essays will be published in 1959.

AUXILIARY MEETINGS

District meetings of the Woman's Auxiliary will be held April 24, 25, 27, May 1 and 2.

YOUTH COMMISSION MEETS

Officers and members of the Diocesan Youth Commission and their advisors met in Trinity Church, Asheville March 22 to make plans for the diocesan youth convention in Church of the Ascension, Hickory, April 25 and 26.

CHURCH AIDS REFUGEES

More than \$600,000 was spent by the Episcopal Church in 1957 in refugee work and in aid to distressed churches around the world through its Committee on World Relief and Church Cooperation.

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The Bishop's Calendar

March 31-April 3	Noon Lenten Services, Methodist Church. Black Mountain.
April 4 12:00 M.-3:00 P. M.	Good Friday Three-Hour Service, All Saints' Church, Atlanta, Ga.
April 5 4:00 P. M.	All Souls' Church, Biltmore.
April 6 (Easter) 7:00 A. M.	St. Philip's Church, Brevard.
9:00 A. M.	St. Luke's, Chunn's Cove, Asheville.
11:00 A. M.	St. George's, West Asheville.
4:00 P. M.	Highland Hospital.
April 9 10:30 A. M.	Executive Council Meeting, at "In-the-Oaks", Black Mountain.
April 12 7:30 P. M.	Lay Readers' Class for Area 4, at St. Francis' Church, Rutherfordton.
April 13 11:00 A. M.	Chapel of the Good Shepherd, Appalachian School, Penland.
P. M.	Christ School, Arden.
April 15-18	"Religious Emphasis Week" Special Services, Murray State Teachers College, Murray, Kentucky.
April 20 11:00 A. M.	St. Francis' Church, Rutherfordton.
4:00 P. M.	St. Gabriel's, Rutherfordton.
April 21 11:00 A. M.	Valle Crucis Board Meeting.
April 22 P. M.	Diocesan Convention, Diocese of South Carolina, St. Paul's Church, Summerville, S. C.
April 23 11:30 A. M.	N. C. Council of Churches, Durham.
April 24 10:30 A. M.	District Meeting of the Woman's Auxiliary.
April 25 10:30 A. M.	District Meeting of the Woman's Auxiliary.
April 25-26	Young People's Convention, Hickory.
April 27	District Meeting of the Woman's Auxiliary, District V.

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Holy Communion, 11 A. M. 1st Sundays

Morning Prayer & Sermon 11 A. M.

Church School 9:45 A. M. Adult Bible

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The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 4

May, 1958

DIOCESAN CONVENTION

WAYNESVILLE, N. C.

MAY, 7-8

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

J. Hart Snyder.....Editor

Published monthly, except January and June, by the Department of Communications and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

William F. Toms.....Bus. Mgr.

Waynesville Is Site of Diocesan Convention

The 36th annual convention of the Diocese of Western North Carolina will take place in Grace Church in the Mountains, Waynesville, Wednesday and Thursday, May 7 and 8.

The convention will open with the celebration of Holy Communion by Bishop Henry. The bishop's address and the general organization of the convention will follow. Scheduled for the first day will be reports of all boards and departments of the Executive Council.

The Rt. Rev. Wilburn C. Campbell, bishop of West Virginia, will preach at the evening service at 8 p.m., Wednesday. All clergy will vest and walk in procession at this service.

Bishop Campbell, 48, is a native of Waynesville, and has been bishop of West Virginia since 1955. Before that, he was for five years, bishop coadjutor. He long has been active in the laymen's work of the National Council.

The second day will begin with an early communion service and breakfast in the parish house.

Among the day's highlights will be the election of council and committee members, and officers, and the report of a special committee for the study of the proposed revision of the prayer book. Th Rev. C. A. Zabriskie of All Souls, Asheville, is chairman of the special committee.

Among those to be elected will be members of the Standing Committee, four members of the Executive Council, and a trustee. Outgoing members of the Executive Council, not eligible for re-election are the Rev. John W. Carter of Morganton, the Rev. John W. Tuton of Trinity, Asheville; Allen Brooks of Franklin, and Willard P. Verduin of Hendersonville.

The outgoing trustee is V. Jordan Brown of Asheville and he is eligible for re-election.

Members of the Standing Committee, who are elected annually, are the Rev. Mark Jenkins of Calvary, Fletcher; Mr. Tuton, the Rev. Howard M. Hickey, St. George's, West Asheville; the Rev. H. Roger Sherman, Jr., St. Andrew's, Canton; William L. Balthis of Gastonia, David Felmet of Waynesville, Edwin S. Hartshorn, Sr., Asheville, and Lucius E. Sayre, Tryon.

Officers to be elected include a secretary and registrar, assistant secretary, treasurer, and historiographer.

Board elections and outgoing board

Hickey Resigns

The Rev. Howard M. Hickey has resigned as vicar of St. George's Church, West Asheville, and has accepted a call as rector of St. Thaddeus' Church, Aiken, S. C.

Father Hickey will end his ministry at St. George's on May 28, and begin his duties at St. Thaddeus on June 1. His work at Aiken will include the duties of president of the board of Mead Hall, parochial school of St. Thaddeus parish.

A native of Brookline, Mass., Father Hickey came to Asheville in January 1951 and was placed in charge of the newly organized St. George's mission. At that time services were being held in West Asheville American Legion Hall. In November 1951, the congregation completed work on a parish house on the church's site in Malvern Hills and services were held in the hall until December last year when the new church structure was completed.

(Continued on page 6)

(Continued on page 4)

Elected

Mrs. R. T. Dent, a charter member of Trinity Church, Spruce Pine, has been elected president of the N. C. Federation of Women's Clubs.

Convention . . .

(Continued from page 3)

members are as follows:

Appalachian School Board, three to be elected; Rev. James M. Hindle, Mount Holly; Carroll Rogers, Spruce Pine, Mrs. Lucius E. Sayre, Tryon.

Patterson School Board, three to be elected; S. Walker Blanton of Marion, Manley Whitener of Hickory, and Mr. Jenkins of Fletcher.

University of the South trustee, one to be elected; H. L. Riddle of Morganton.

Deerfield Episcopal Home Board, three to be elected; Mrs. Robert L. Haden of Hendersonville, Dr. F. Irby Stephens of Asheville, and Erwin C. Yount of Hickory.

Valle Crucis Board, three to be elected; G. K. Moose and Mont Glover, both of Boone, and the Rev. Rhett Y. Winters of the Church of the Holy Cross, Valle Crucis.

Thompson Orphanage managers, two to be elected; the Rev. Charles R. Allen, St. Mark's, Gastonia, and William Balthis of Gastonia.

Kanuga Camps and Conferences managers, three to be elected, the Rev. Dr. Charles C. Fishburne, Church of the Holy Cross, Tryon; Allen Brooks of Franklin and Mrs. Haden of Hendersonville.

Among the last official acts of the convention will be to adopt a budget for 1959. The budget is expected to run about \$8,000 ahead of the current year.

Lay Readers Licensed

Forty-five new lay readers were licensed by the bishop in St. George's West Asheville, on March 29. They were:

All Souls, Asheville: George Movius Herschel Harkins, William Peyton, Dr. Don Gerdes, Francis Holt, David Fort and Thomas Myer.

St. Andrew's, Canton: Charles Beall, Carlton P. Peyton, David Kirkpatrick, Daniel Matthew and Richard H. Tate.

St. Mary's, Asheville: Morris Bench.

Calvary, Fletcher: Arthur F. Dixon, Floyd W. Finch, Sr.; Charles Beale Fletcher, Paul Douglas Kiser, C. A. O'Brien, Jr.; F. Magruder Tongue, and Robert Morgan.

St. George's, West Asheville: Boyce C. Carrigan, Gilbert Maney, Theodore J. Susac, Franklin Butler, G. Henry Ramsey, and Daniel Hosea Wilder.

St. James, Black Mountain: S. D. Wiggan, A. W. Jones, A. J. Terrell, Adolf Summerlin, and T. E. Wingo.

St. John's, Haw Creek: Howard Williams, Ernest Miller, and William Gladstone.

St. John's in the Wilderness, Flat Rock: W. P. Andrews, Sr.; W. P. Andrews, Jr.; John Eversman, Joseph Grimshaw, and Henry Laurens.

St. Matthias, Asheville: S. E. Alford, Dr. H. N. White, and Fred Woodford.

Trinity, Asheville: Eugene M. Carr, Jr.; David S. Mallett, and Paul Doggett Karsten, Jr.

● *No man is so poor as to have nothing worth giving; as well might the mountain streamlets say they have nothing to give the sea because they are not rivers. Give what you have: to someone it may be better than you dare to think.*—Longfellow.



IN MEMORY OF WILLIAM M. REDWOOD — The windows shown above are the main part of a set recently placed in Redwood Memorial Chapel at Trinity Church, Asheville, in memory of William Morris Redwood who served for many years and in many ways both his parish church and his diocese. The theme of both sets of windows seems especially appropriate to Trinity Church, for both of them emphasize the Trinity. The set of windows on the north side of the chapel — those shown above — pictorialize God's being as: 1, Creator; 2, God incarnate; 3, God, the Holy Spirit, as made known at Pentecost. The windows directly above the entrance way to the Chapel are four small windows with symbols of the Trinity — the Hand of God as Creator; the Dove, symbol of the Holy Spirit, and the Triumphant Lamb, symbol of Christ victorious. The windows were designed and executed by Connick Associates of Boston.

An ounce of church is worth a pound
of police court.

The Human Situation

A Conference of inestimable value for all thinking people will be held June 4-6 at Kanuga Conferences, Hendersonville, N. C. Under the title, "A Conference on the Human Situation," discussion will focus around the Nature, the Meaning, and the Cure from the standpoints of theology and psychiatry.

There is a point today where religion and psychiatry converge in their aims and interests. This is the point of self-understanding, which also has to do with the ways in which the individual becomes a person and relates himself to reality and to those about him.

It will be the purpose of these lectures to explore these relationships and to dis-

close the nature of the contribution which both religion and psychiatry can make to the healthful maturing of our self-understanding. How does theology help me to understand the human situation? How does psychiatry help me to cope with its nature and meaning? How do theology and psychiatry throw light on each other and so throw fresh insights on today's problems? These and similar questions will be discussed in these lectures.

Presenting the theological aspects and approach will be the Reverend Stanley Romaine Hopper, Ph.D., Dean of the Graduate School of Theology, Drew University, Madison, N. J. An eminent practicing psychiatrist, Dr. Norbert Beim, of Paterson, N. J., will develop the contribution and insights of psychiatry on these questions.

Director of this conference will be the Rt. Rev. C. Alfred Cole, D.D., Bishop of the Diocese of Upper South Carolina. The Rev. Dr. Charles C. Fishburne, Church of the Holy Cross, Tryon, N. C. is Dean of the Conference and the Rt. Rev. M. George Henry, Bishop of Western North Carolina will serve as Chaplain for the group.

Registration should be sent to Willard P. Verduin, Kanuga Conferences, Hendersonville, N. C.

Hickey . . .

(Continued from page 3)

In addition to his work at St. George's, Father Hickey is chaplain of the Episcopal students at Asheville School and a member of the Standing Committee of the Diocese of Western North Carolina. He is a member of the board of Appalachian School, Penland, and has served as chairman of the Diocesan Department of Christian education, and was named a deputy to the 1958 General Convention of the Episcopal Church to be held next month in Florida.

Active in civic work he is a member of the board of the Buncombe County Red Cross Chapter, and a former second vice president, and is adviser of the Children's Mental Health Fund, and a former director of the Buncombe County Tuberculosis Association.

BLANKETS DONATED

Overnight visitors to Intheoaks shouldn't complain about chilly nights. Beacon Manufacturing Co. recently donated 100 blankets to the diocesan center. (Beacon is one of our advertisers.)

Grants and Loans

The Executive Council recently approved a total of \$21,400 in grants and loans to three churches. A fourth request was turned down because both the loan and grant funds have been over-expended.

St. Paul's, Wilkesboro, was OK'd for a grant of \$2,000 and a loan of \$14,000 to help toward the construction of a parish house. Parishioners already have raised \$7,000 toward the structure.

The Church of the Good Shepherd, Hayesville, will receive a grant of \$2,000 and a loan of \$2,000 with the understanding that the local congregation will raise any further money needed for a parish house.

St. John's, Haw Creek, was loaned \$1,400 with the understanding the local congregation would raise \$1,400 to enable the church to build an addition to the parish house.

Circulation Manager Resigns

The resignation of Mrs. M. C. McLaren as circulation manager of *The Highland Churchman* was announced last month by the Rev. John W. Tuton, chairman of the Department of Communications and Stewardship.

Mr. Tuton expressed the grateful appreciation of other members of the department and of the staff of *The Churchman* for Mrs. McLaren's contribution to the diocese.

Youth Convention

The annual Youth Convention of the Diocese took place in the Church of the Ascension, Hickory, April 25 and 26. Lew Zirkle Jr. of Newton, president, presided.

The Rev. Joseph Horn of Florence, S. C., was the keynoter.

New officers will be announced in the next issue of *The Churchman*.



WA SPEAKER—Mrs. Theodore O. Wedel of Washington, N. C., presiding officer of the Triennial Meeting of Episcopal Women in Honolulu in 1955 and one of four women members of the National Council, will be one of the main speakers at the annual meeting of the Woman's Auxiliary of the Diocese at Intheoaks June 12 and 13. Mrs. Wedel is the national chairman of United Church Women. Reservations for the meeting should be mailed to Mrs. Walter T. Carpenter, WA president, P. O. Box 470, Lenior.

Evolution

St. John's in the Wilderness, Flat Rock, slowly is evolving into a year-around church.

Normally, only open during the summer months, new lay readers there began regular weekly services the middle of last month. They hope to continue them after the summer season, too.

Hints On Helping A Mission

By Alwin Reiners

(conclusion)

Another group which are very few, I'm glad to say, take the "Board of Directors" approach: "We are investing this money in your enterprise," they say, "and don't want it wasted." This is a commendable attitude, but too often it means they want to tell you how to spend the money, or worse yet, want to make sure the mission feels properly indebted to them for their generous gift.

Please remember that our missions operate on starvation budgets and often depend on outside gifts simply for the maintenance of the mission. Often a man may receive cash for a special project, only to have an emergency arise for which no other funds are available, and he must spend the project money for the emergency.

Finally, there are those wonderful people, in and out of groups, who give freely and generously and regularly. These are the people who make our task a joy and pleasure. They write us cheerful and encouraging letters, ask us informed questions, seek our advice in telling the mission story for us at home. And . . . so often we fail them.

The mistakes of the first two groups are due to faulty ideas on which missions have been based in the past and which all of us should strive to erase from our thinking.

We are not here to scrub clean the heathen with soap and hot water.

We are not here to dress the heathen in white man's clothing, especially his used clothing.

We are not here to teach American ways or thought patterns.

In fact, the Liturgical Commission and others to the contrary notwithstanding, I don't think we are here to teach them to pray in Elizabethan English.

We are here to tell them that God has entered into a man and lived life on earth as we know it, with pain and suffering and joy and happiness and toil and sweat and even death; to tell them He rose again, and lives and would bring us nearer to Himself if we would but let Him; to tell them that God loves them, and grieves that even one out of one hundred has gone astray. We are here to preach the Gospel of salvation, and encourages strangers to us to respond to their salvation in terms of *their* lives, to the glory not of ourselves but of God.

Clothing Is Needed

Despite the large amount of aid sent overseas by our churches since the War, great need still persists. This is true of clothing as well as of food, medicine and tools.

Church World Service is appealing for 50,000,000 pounds of clothing, blankets, shoes, and bedding, in the next four years.

There are at least 30,000,000 people in the world who are in desperate need of the bare essentials—refugees, victims of disasters such as earthquakes, fire, floods and hurricanes, and the chronically underfed and underclothed. This figure is swelled every week by new refugees fleeing from Communism, war, or natural disasters.

Arrangements for special pick-ups and temporary storage in other areas can be made by writing or calling the Council office, Durham.

Clothing can also be contributed to the Council for use at home among migrants or victims of disaster.

We should collect 100,000 pounds this year to do our full share.

Conference On Christian Education At Kanuga Covers Wide Area

There has been a new Conference added to the schedule at Kanuga this summer, a Conference on Christian Education that is not limited to the Seabury Series but covers the entire field of Christian Education.

Don't overlook this Conference just because you are not a Church School teacher! The Church School is — or should be — only a part of the Christian Education program in your Parish. This Conference will be of help to everyone who is in any way involved in communicating the Gospel within the Parish program.

The Director will be the Rev. Thom Blair, Rector of Christ Church, Charlotte, N. C., and Chairman of the Department of Christian Education in the Diocese of North Carolina. Mr. Blair has announced some of the important features of the Conference, but is keeping the details flexible as he wants the Conference to meet the needs of those who actually attend, not the supposed problems of a hypothetical Parish.

—In the morning—

The Headliner for the Conference will be the Rev. Carroll E. Simcox, Ph.D., who is in charge of Adult Education at St. Thomas' Church, New York City. His topic will be "The Teaching Resources of the Prayer Book."

The other feature of the morning program will be Small Group Bible Study led by the Rev. Duncan M. Hobart, rector of St. Paul's, Meridian, Miss. This Bible study will be not so much as a process of learning techniques, but as a time for spiritual refreshment and growth. The greatest single tool in Christian Education will always be a Christian life.

—In the afternoon—

Two-hour Workshops in many areas of special interest and concern will be held each afternoon. Here will be the opportunity to air problems, discuss

methods, techniques, and tools, exchange ideas and, in general, "get answers." Here are some of the Workshops we have already planned:

Training Leaders for Christian Education.

Adult Education in the Parish.

The Seabury Series, What It is and How it Works.

The Use of Arts and Crafts in Christian Education.

Lesson Planning for Church School Teachers.

Program Planning for Adult Education in the Parish.

For Chairman of Christian Education in the Woman's Auxiliary.

We feel there will be considerable demand for all of the above Workshops. Others will be added to the schedule if there are sufficient requests. What would you like to see added?

Workshops will be led by Dr. Simcox, Mr. Hobart, Mr. Collins, the Rev. Stephen C. Wake, Asso. Secretary in the Leadership Training Division of the National Department of Christian Education, the Rev. Jack Spong, Rector of Calvary Church, Tarboro, and others.

—And in the evening—

The Rev. David Collins, Chaplain at the University of the South, Sewanee, Tenn., will be in charge of the evening session. His subject will be "The Life of Christ," but he will not follow the usual pattern of presentation. Mr. Collins will not just lecture, but will use various techniques, all designed to give a deeper understanding of the Gospel, the person of Christ, and what His work is.

Do you catch a vision of what this Conference could mean to your Mission or Parish? Get together at least a careful—go to the Conference—and return home with a carload of ideas!

The Bishop's Calendar

May, 1958:

1	10:30 A.M.	District 1 Meeting, Woman's Auxiliary, St. Philip's Brevard.
	7:30 P.M.	Laymen's Study Course, All Souls', Biltmore.
4	9:30 A.M.	St. Francis', Cherokee.
	11:00 A.M.	St. John's, Sylva.
	5:00 P.M.	Patterson School (Consecration of Chapel).
7-8		Diocese of Western N. C. Convention, Waynesville, N. C.
9	7:30 P.M.	Laymen's Study Course, Calvary Church, Fletcher.
10	10:30 A.M.	Youth Commission, Morganton.
11	9:30 A.M.	Church of the Redeemer, Asheville.
	11:00 A.M.	St. Matthias', Asheville.
13		Diocesan Convention, Parkersburg, West Virginia.
15	7:30 P.M.	Laymen's Study Course, Trinity, Asheville.
17	6:45 P.M.	Sunday School Association for the Deaf, Trinity, Asheville.
18	11:00 P.M.	Church of the Ascension, Hickory.
	3:00 P.M.	Church of the Epiphany, Newton.
	6:30 P.M.	Methodist Church, Thomasville, N. C.

The Committee of 1000

The Laymen's Group has made an outstanding contribution to the forward work of the diocese during the last two years through the Committee of 1000. This Committee, organized pursuant to a resolution adopted at the 1956 Convention, has as its goal the securing of a thousand members who are willing to contribute \$10.00 or more a year to the Grant Fund of the Diocesan Advancement Memorial Fund.

While the Committee is still far short of its goal, it has turned into the Grant Fund nearly \$9000.00 up to the present time. Largely because of this contribution St. Andrew's at Mt. Holly now has a building that is being used for church purposes, and which will eventually serve as a parish house.

The contribution also made it possible for the Executive Council at the April meeting to extend help to the Good Shepherd mission at Hayesville

towards the building of the first Episcopal church in Clay County, and to assist in the financing of a long needed parish house for St. Paul's at Wilkesboro. While all three of these projects are receiving loans from the Advancement Fund and other contributions, the addition of the grants was essential to complete the financing.

While the Loan Fund continues to make loans as other loans are repaid, the Grant Fund has practically no other source of income, except that provided by the Committee of 1000. Since the most recent authorizations have exhausted the available money in both Funds, it is fortunate that the Laymen's Group has decided to advance the 1958 roll-call of the Committee of 1000 to May instead of the fall. If the members continue to give their support and sufficient new members join, the Advancement Fund can proceed with its program, which has provided many new buildings and improvements throughout the diocese.

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Confirmations

- 958:
- March 16—Calvary Church, Fletcher: Daniel G. Greene; Martha Alice Greene (Mrs. D. G.).
- March 23—St. Andrew's, Mount Holly: Janet Peebles Turner; John Edwin Turner.
- March 30—St. Stephen's, Morganton: Barbara Jean Caldwell.
- March 30—Grace Church, Morganton: Ray Emanuel Deal, Jr.; Margaret Johnson Kistler (Mrs. A. M.); Jaffre Woodrow Strother; Francis Lee Stroupe, Jr.; Freda May Harris Witt (Mrs. Mac F.); David Hume Brothers; Paul Bradshaw Crutchfield, Jr.; Hugh Elliott Bigham, Jr.; Hugh Elliott Bigham, Jr., Vincent Barnett Alley; Jacqueline Lyons Robertson; Sandy Clyde Duncan; Mac F. Witt; David Henry McKinney.
- March 29—St. John's, Haw Creek, Asheville: Alfred Jerome Brown, M.D.; Grace Elting Brown (Mrs. A. J.).
- March 30—St. John's, Haw Creek, Asheville: Mary Elaine Crawford; Thomas Bever Hilton; Susan Frances Eversen; Everett Oden Ledbetter; Eugene Edward Melton; Suzanne Marie Melton; Michael Paul Quinn; Kay Reese; Robert Emory Reese.

Frustrated Fishermen

There are at last two frustrated fishermen in the diocese. The bishop admits he is. It is assumed Floyd Finch Sr. of Calvary, Fletcher, is, too.

Mr. Finch, Sr., instead of being hip deep in some mountain stream on opening day of the trout season, was busily engaged at a wedding which had all the earmarks of a family get-together.

Mr. Finch Sr. gave his daughter in marriage at Calvary on April 5. And, participating in the ceremony were the Rev. Floyd Finch, Jr., a brother; a sister, another brother, and a cousin.

The bishop has yet to wet a line this season.

Frost To Be Vicar at Redeemer, St. Luke's

The Rev. Albert H. Frost has been named vicar of the Church of the Redeemer, Craggy, and St. Luke's, Chunn's Cove. Both churches are on the outskirts of Asheville.

Mr. Frost will live in St. Luke's rectory with his mother and his aunt. He began his new assignment May 1. Prior to moving to Asheville, he served St. Paul's, Edneyville, and Church of the Transfiguration, Saluda.

He was a chaplain during World War II and the Korean War and has served churches in Maryland, New York, New Jersey and Illinois.

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The Highland Churchman

JUL 10 1958



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The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 5

July, 1958

C E NEWS

SEE PAGE 4

CONVENTION REPORT

SEE PAGE 3

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Communication and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder.....Editor

William F. Toms.....Bus. Mgr.

Report on Diocesan Convention

The diocese will function on a budget of \$98,000 in the coming year.

The budget was one of the last items of business to be acted upon at the annual diocesan convention in Waynesville, May 7 and 8.

It is in two parts, \$18,000 for diocesan expenses, and \$80,000 for the general fund. Of the \$80,000, some \$43,000 is for missionary salaries within the diocese, and \$27,000 is for the National Church.

V. Jordan Brown of Asheville was re-elected trustee and treasurer of the diocese and James Y. Perry, Sr. of Hendersonville was named to the board of trustees of the University of the South, Sewanee, Tenn.

Named to the diocesan standing committee were the Rev. H. Roger Sherman of Canton, the Rev. James M. Hindle of Mount Holly, the Rev. John W. Tuton of Asheville and the Rev. Charles C. Fishburne of Tryon, and the following laymen, Junius G. Adams, Jr., and Edwin S. Hartshorn, Sr. of Asheville, David Felmet of Waynesville and J. Ralph Todd of Lenoir.

Named to the executive council were Mr. Sherman, the Rev. C. A. Zabriskie of Asheville, Edwin S. Hartshorn, Jr. of Lenoir and E. P. Dameron of Marion.

Named to the board of Appalachian School, Penland, were Father Hindle, Mrs. Lucius E. Sayre of Tryon, Mrs. Walter T. Carpenter of Lenoir and the Rev. Charles Taylor of Newton.

Elected to the board of Patterson School were James Peden of Hickory, Col. Robert Morgan of Black Mountain and William M. Peyton of Asheville. Named to the board of Deerfield Home for the Aged were Dr. Bruce Franz of Asheville, Mrs. R. L. Haden of Hendersonville and Mrs. J. P. Brown of Asheville.

Elected to the board of Valle Crucis School were the Rev. Rhett Y. Winters of Valle Crucis, and G. K. Moose and Mont Glovier of Boone. Named to the board of Kanuga Conference Center were Allen Brooks of Franklin, Mrs. Haden, and Dr. Fishburne, and named to the board of Thompson Orphanage were Father Hindle and William L. Balthis of Gastonia.

Delegates also asked the National Council to conduct a survey of mission needs in the diocese. Such a survey, tentatively set for 1961, will serve as an evaluation of the mission work being carried out in the diocese.

The hiring of a missionary-educator to work in the mission field in the 28-county diocese was approved. A similar recommendation was made last year but money for the project was not budgeted.

The retirement of the Rev. James B. Sill of Tryon as historiographer of the diocese and the appointment of the Rev. William M. Maxey, assistant at Trinity Church, Asheville, as his successor was announced.

The 1959 convention will be held in St. Mark's Church, Gastonia, May 6-7.

Parish Day Schools Convention

The first nation-wide convention of Episcopal Parish Day Schools was held at Kanuga last month, with more than 120 representatives from some 30 dioceses of the Church from coast to coast attending.

The convention designated the week beginning the first Sunday in October as Episcopal School Week.

Mrs. John T. Parker of St. Francis', Rutherfordton, represented the diocese.

C E Newsletter

OUR NEW LIFE BEGINS!

As a part of the *Highland Churchman* we begin a new life. Heretofore, the NEWS SHEET of the Diocesan Department of Christian Education came out in a mimeographed form and was mailed to a limited mailing list within our Diocesan Family.

Then something happened! Our list grew and grew until it was financially impossible to carry on the NEWS SHEET in its mimeographed form.

The Dept. was aware that BECAUSE CHRISTIAN EDUCATION IS THE TOTAL LIFE AND PROGRAM OF THE CHURCH, we must see that every confirmed member of the Church receive a copy. Thus, a big reason for joining the *Highland Churchman*.

ALSO, because the *Highland Churchman* is our Diocesan family newspaper and the organ for the whole Church Program, it seemed most fitting and very right that our Christian Education Department use the *Highland Churchman* for the channel to promote the Church's program. LOGICAL?

Well, here we are, and we hope that you will like our "new look" and our "new life."

AN OFFICE IN THE CHURCH?

NO MATTER what your office may be, the monthly publication FINDINGS is one you should have. It is \$2.00 per single subscription and \$1.50 per subscription in the bundle plan. Order from: The Seabury Press, Greenwich, Conn.

Frost Has Anniversary

The Rev. Albert H. Frost, vicar of the Church of the Redeemer, Craggy and St. Luke's, Chunns Cove, observed his 25th anniversary as a priest on Trinity Sunday with a festival celebration of Holy Communion at the Redeemer, and festival Evensong at St. Luke's.

QUESTION BOX

1. *If we do not use the Seabury series in our Church School, what should we use?*
2. *We have a small Church School and we have not trained our teachers. Where should we turn for courses. How do we choose?*

Now is the time to decide. A current brochure, "Suggested Courses for the Church School — 1958-1959" is available upon request, free of charge (!) from the Children's Division, 28 Havemeyer Place, Greenwich, Conn. These are the best courses we feel for use other than the Seabury Series — so often not workable in very small group-graded schools.

THIS IS FOR YOU . . .

WHOEVER YOU ARE!

These two pages in each issue of *The Churchman* are for YOU if your interests and/or your responsibilities have to do with:

CHILDREN

WOMEN

ADULTS

YOUNG PEOPLE

MEN

CHOIRS

THIS IS THE PAGE FOR YOU TO READ each month in the *Highland Churchman*!

We urge your questions, (which we will try to answer) comments, problems. This is YOUR page. Let us make it a help to you. Address all suggestions, questions, etc. to Jean Webster, Trinity Church, Asheville. She is working with the *Churchman* editor on this, and both are grateful for YOUR help.

Bible Blessed

A pulpit Bible, with Apocrypha, has been presented St. Andrew's Church, Mount Holly, in memory of John Henry Hobart, third bishop of the Diocese of New York and friend of the late Rt. Rev. John Stark Ravenscroft, first bishop of the Diocese of North Carolina.

C E News

FALL IS COMING!

1. Have you made plans for your fall and winter program in your Church or Mission?

Woman's Auxiliary?

Men's Club?

Church School?

Vestry or Mission Committee?

(They can study too, you know!)

2. It is time to begin counting your Birthday Thank Offering money. RE-MEMBER, to send it to The Rev. Rhett Y. Winters, Jr., Valle Crucis, by Sept. 1st!

3. ALSO, send him your orders for the coming year. The new materials should begin Sept. 1st!

4. TEACHER Training can well begin in August. New teachers, as well as former ones, like to feel well fortified *before* classes begin. How will you train yours? The Diocesan Dept. has help for you. Miss Lucy Fletcher will come to help you train, choose materials, etc. Address: 165 Macon Ave., Asheville. Call and make arrangements NOW for **YOUR TEACHERS** or **YOURSELF**!

DO YOU HAVE FAMILY WORSHIP IN YOUR CHURCH (Missions just usually do because of their very nature), but often PARISHES need to consider this matter. SEE ARTICLE in the NEXT ISSUE OF *The Highland Churchman*!

Services at Newland

On June 1, Bishop Henry conducted his first service at Newland.

Since last winter when the Rev. Rhett Y. Winter, Jr., of Holy Cross, Valle Crucis, first began conducting services there, a small group of Episcopalians have been taking part in weekly evening prayer and Holy Communion services. The services are conducted in private homes there.

Summer Supply Ministers

A number of summer supply ministers have been announced by the bishop's office.

The Rev. Dr. Charles Stinnette, a professor at Union Seminary, New York, will fill in at Grace Church in the Mountains, Waynesville, for three months.

The Rev. Thom Williamson, retired priest of the Diocese of West Virginia, will be at the Church of the Transfiguration, Saluda for the summer.

The Rt. Rev. Norman S. Binsted, retired Bishop of the Philippine Islands, will conduct communion services at the Church of the Transfiguration, Bat Cave. This is the second year the bishop has been at Bat Cave and it is a pleasure to welcome him back into our diocesan family. He and Mrs. Binsted will be in residence at Bat Cave.

Mr. Rodney Kirk, a rising senior at General Seminary, New York City, will be at St. Paul's, Edneyville.

A number of ministers will serve the summer churches at Linville, Flat Rock, Little Switzerland and Cashiers. Among them will be the Rev. George Ray, the Rev. David C. Wright, the Rev. W. D. Roberts, and the Rev. Henry Bell Hodgkins.

St. Francis

Calls Father Putnam

The Rev. Leigh B. Putnam, Jr. of Webster Groves, Mo., has accepted a call to St. Francis, Rutherfordton, and will begin his work there next month. He succeeds the Rev. Paul Chaplin who now is rector of St. Mary's, Asheville.

A native of Colorado, Father Putnam is a graduate of Pacific Divinity School, Berkeley, Calif., and for the past two years has been assistant at Emmanuel Church, Webster Groves.

His wife is from Charleston, S. C. They have two children.

Bishop off to London And Lambeth Conference

Bishop and Mrs. Henry left June 16 for a brief tour of Europe and to attend the Lambeth Conference in London, England July 3-Aug. 10. They will return here Aug. 13.

The Lambeth Conference of bishops of the Anglican Communion is called by the Archbishop of Canterbury every 10 years and is held at his residence, Lambeth Palace.

Some 350 bishops from 40 countries and representing 40,000,000 communicants will deal with five major topics during the month-long sessions: the Holy Bible, Church Unity, Progress in the Anglican Communion, Conflicts Between and Within Nations, and the Family in Contemporary Society.

After several days of plenary session, during which the bishops will hear addresses dealing with various phases of the Conference's work, they will begin deliberations in one of the five committees dealing with the Conference topics. The committees will work from 9:30 a.m. to 6:30 p.m. on weekdays for three weeks.

The bishops will then meet together to discuss the work of each committee, to adopt a final report and adopt resolutions covering the areas discussed.

Neither the report nor the resolutions have any legal power until each separate church of the Anglican Communion makes its own decisions about them but generally they have great moral authority for both clergy and laity.

Bishop Henry is a member of the Committee on Church Unity.

The Anglican Communion consists of the mother Church of England and the churches that have sprung from its overseas missions. All base their worship on the 1662 Book of Common Prayer and take guidance from the Conference.

Diocesan Youth Group Picks Dobbin

Richard Dobbin of St. James Church, Lenoir, is the new president of the Diocesan Youth Group. He and other officers were elected at the annual convention in the Church of the Ascension, Hickory in April.

Other officers are Mitzy Crownover of Grace Church, Asheville, vice president; Marie Fletcher of Calvary, Fletcher, secretary; and Ginny Simmons of Trinity, Asheville, treasurer. Bill Brandon of Ascension, Hickory, and Gay Davis of Grace Church, Morganton, were named reporters.

Anna Cay Henry of Trinity, Asheville, and Gay Davis were named delegates, with Dobbin, to the triennial National Episcopal Youth Convention at Oberlin College, Ohio.

The officers were installed by Bishop Henry.

Dobbin succeeds Lew Zirkle, Jr. of Newton.

During one of the business sessions, the Rev. Mark Jenkins of Calvary, Fletcher, who is retiring as diocesan youth adviser, was presented with a silver bowl in appreciation of his many years of service to diocesan youth.

Next year's convention will take place in Lenoir.

Happy Birthday

Mrs. E. S. Clayton of 27 Griffing Blvd., and one of the oldest parishioners of Trinity Church, Asheville, celebrated her 97th birthday recently.

The Henrys flew the Atlantic and visited Stockholm, Copenhagen, Amsterdam, went up the Rhine River for a four-day stopover in Switzerland before crossing the channel to London.

Church Institute At Valle Crucis

The Southern Town and Country Church Institute is under way at Valle Crucis and, by the time you read this, the 30-odd persons attending it will be starting six weeks of field work.

The institute opened June 11 under the direction of the Rev. E. Dargan Butt of Evanston, Ill., and Bishop Henry managed to cram in a series of talks before he left for England.

Other Institute leaders are the Rev. A. Rufus Morgan of Franklin, Miss Irene Scudds of Sioux Falls, Iowa, the Rev. Alan Jones of Merom, Ind., and the Rev. J. Robert Marks of McDonough, N. Y.

Those attending the Institute will work in the mission field in Western North Carolina and East Tennessee from July 3 to Aug. 24, and return for an evaluation meeting Aug. 25-27.

Priest Ordained

The Rev. John Westerfelt Tucker was ordained a priest May 28 in St. Agnes Church, Franklin.

Taking part in the service were the Rev. A. Rufus Morgan who presented the candidate; the Rev. H. Roger Sherman, the Rev. John W. Tuton, the Rev. Velch K. Tester, the Rev. James M. Hindle, the Rev. Herbert Koepp-Baker, and Mrs. Allan Brooks.

Loan, Grant Approved

A loan of \$10,000 and a grant of \$2,000 for St. Mary's, Quaker Meadows, subject to the approval of the bishop, the diocesan treasurer, and the chairman of the Department of Missions, was approved at a recent meeting of the Executive Council.

New Executive Council Holds First Meeting

The organization meeting of the Executive Council took place in Waynesville following the annual diocesan convention May 8.

The following appointments were made by Bishop Henry:

Department of Missions, the Rev. Floyd Finch of St. James, Lenoir.

Department of Christian Education, the Rev. James Y. Perry, Jr., Grace Church in the Mountains, Waynesville.

Department of Finance, Pierce Cassey of Shelby.

Department of Communication and Stewardship, the Rev. C. A. Zabriskie, All Souls, Asheville.

The selection of other members of the respective committees was left by the bishop to the chairmen of each individual committee.

John B. Veach, Jr. was named secretary of the Council.

Migrant Ministry

The 1958 ministry to migrants will open in Hendersonville about the middle of the month.

Miss Hortense Potts of Hendersonville, who served as group leader in the Child Care Center at East Flat Rock last year, returns as center director this year. With her will be Mrs. James Hardy, Mrs. Susie Edwards, who has served for the past two years, and one other staff worker still to be confirmed. Mrs. Hardy's husband, a physical education teacher in Lanett, Ala., and a lay Baptist leader, will work in the camp.

This migrant ministry, serving up to 15,000 migrant workers and their families, began in 1951 under the auspices of the North Carolina Council of Churches.

Its growth has been evidence both of the need and the response which has been given.

Woman's Auxiliary News

by Belle V. Ledbetter

Those of us who attended the 36th Annual Meeting of the Woman's Auxiliary held June 12-13 at Intheoaks, Black Mountain, had a wonderful experience. As you know it was the first time we have had our meeting at the new Diocesan center and it was a huge success. There were 170 who registered Thursday representing 38 Branches and 11 Ministers and 25 more registered Friday making a total of 195 which did not include a few who came for the first evening session only.

The highlight of the meeting was the address given by our guest speaker Mrs. Theodore O. Wedel of Washington, D. C., whose topic was "What is Ahead for Church Women? She told of the changes taking place within our Church to unify the over-all program and the important action taken by the National Council, upon the unanimous recommendation of the National Executive Board of the Woman's Auxiliary and of the Bishop's Committee on Laymen's Work, which changed the name and status of both groups in order that they may be more closely related structurally to the National Council and to one another. By action of the National Council the National Executive Board of the Woman's Auxiliary was changed to a General Division of Women's Work of the Council and the Laymen's Committee to the General Division of Men's Work of the Council.

She stated that this action doesn't mean we have to change the name from Auxiliary in the Diocese or local branches but that the word "Auxiliary" has come to mean an offside relationship, not a "member of a group but associated with which was not the original definition. We are "Women of the church working together."

In speaking on the Ecumenical movement she brought out the fact that working with other denominations strengthens our own church and asked the questions "What does the church

exist for?" and for us to stop and think "What Christ would be doing if he were in the world today?" She urged us to "Pray that we will never be stumbling blocks in God's will."

Mrs. Frank B. Hall of the N. C. Council of Church Women spoke briefly on the work being done in the state.

Bishop Henry gave a brief, but as always, inspiring address telling of the advances made in the Diocese during the past 10 years, the increase in communicants and clergy and the material gains, then he urged us to deepen our spiritual lives by having more quiet days and prayer groups. He also reminded us that our own redemption comes through our relationship to the cross.

The following officers were elected: President, Mrs. R. L. Haden, Hendersonville; Vice President, Mrs. Donald Van Noppen, Morganton; Director of District 2, Mrs. Robert Craig, Asheville; Director of District 5, Mrs. Ruth Moore, Rutherfordton; Secy. Christian Education, Mrs. Walter T. Carpenter, Lenoir; United Thank Offering Custodian, Mrs. Walter Carroll, Jr., Gastonia; Nominating Committee Member, Mrs. E. P. Dameron, Marion.

Delegates and alternates to the Triennial are as follows:

Delegates—Mrs. R. L. Haden, Hendersonville; Mrs. Ruth Moore, Rutherfordton; Mrs. S. Walker Blanton, Marion; Mrs. Walter Carroll, Jr., Gastonia; Mrs. Ralph Isley, Gastonia; Mrs. E. O. Ledbetter, Asheville.

Alternates—Mrs. Hugh Mease, Canton; Mrs. Paul Chaplin, Asheville; Mrs. Viola Lenoir, Franklin; Mrs. J. B. Carter, North Wilkesboro; Mrs. William Tyndall, Cherokee; Miss Lucy Fletcher, Asheville.

Mrs. Mae T. New announced that our United Thank Offering to be presented at the Triennial was over \$21,000.00, an increase of more than \$4,000.00 since 1955.

(Continued on page 9)

Auxiliary

We gave \$1,141.09 through our Supply work with 44 Branches participating, Mrs. S. W. Blanton reported.

The secretary read a letter of appreciation from Bishop and Mrs. Henry for our gift to them of \$2,303.25 for the Lambeth Conference.

The Rev. James M. Hindle, Mount Holly, thanked the women for the gift of the All Saint's Memorial Offering last year and remarked that it was the largest offering in history (\$1,492.85). The offering this year will go to Trinity Church, Kings Mountain.

Dr. Aucock Dies

The Rev. Arthur M. Aucock, 96, retired Episcopal minister and a member of All Souls, Asheville, died May 23 after a long illness.

He had resided at the home of Mr. and Mrs. William Metcalf on Haw Creek road just outside of Asheville.

He was curate and rector at All Saints, Providence, R. I., for 42 years and was made rector emeritus upon his retirement in 1932. He came to Asheville in that year.

He founded a society for young men in 1895 and this society, known as the St. Andrew's Chapter of the Guild of All Saints, has been remarkable for its growth, influence and long vitality.

His activities went far beyond his own parish. He was early recognized as a leader in the affairs of the diocese. For 20 years he was a member of its standing committee, and most of that time its president. He was elected to nine successive triennial general conventions of the Episcopal Church as deputy from Rhode Island.

His influence was felt in the General Conventions of the Episcopal Church, and it was he who started the official movement for religious work by the Episcopal Church in colleges and universities, now an important and widespread work.

Boeger New Vicar At St. George's

The Rev. E. Kyle Boeger has begun his work as vicar of St. George's Church, West Asheville. He succeeds the Rev. Howard M. Hickey who has gone to Aiken, S. C.

Mr. Boeger comes to St. George's from Laramie, Wyo., where he served as chaplain of the University of Wyoming.

He is a graduate of the University of Virginia and Virginia Theological Seminary at Alexandria, Va. He served in the Navy during World War II.

He and Mrs. Boeger are the parents of a 20-month-old daughter. They are at home in the rectory, 24 Vermont Ave.

Dean Day Honored

The Very Rev. John W. Day of Asheville, retired dean of Grace Cathedral, Topeka, Kan., has been granted the honorary title of Dean Emeritus of the cathedral by the unanimous vote of the vestry.

When Dean Day retired last fall, he had more years of service to his credit than any other dean of the Episcopal Church.

He came to Asheville to retire, but has been serving as vicar of St. John's, Haw Creek.

Chapel Consecrated

The recently completed chapel at Patterson School was consecrated by Bishop Henry on May 4.

Father Hindle Honored

The Rev. James M. Hindle, priest-in-charge of St. Andrew's, Mount Holly, has been named Mount Holly's "Man of the Year" for 1958.

Coming to St. Andrew's in February 1956, Father Hindle was the first permanent priest in the newly-established mission. The church now counts 53 communicants, and the congregation has built a rectory and another building which serves temporarily as both church and parish house.

Confirmations

APRIL, 1958:

- 2—St. James' Church, Lenoir: Alice Victoria Carter Arnett; Gen. Ernest Andrew Barlow.
- 5—All Souls, Biltmore: Carl Alfred Baumann, Jr.; Margaret Fearington Bauman (Mrs. A. B.); Samuel Almiron Bingham, III; Lewis Alderman Blodgett, Jr.; Craig MacKenzie Coggins; Marian Davis Holt (Mrs. William P.); Charlotte Baish Lawrence (Mrs. J. G.); Joe Gray Lawrence; William Thomas McGuffin; George Pennell May; Mildred Maxwell May (Mrs. G. P.); Christopher Lilburn Moser; Lillian Elizabeth Fairweather Norburn; Susan Patricia Posey; Thomas Claude Posey, Jr.; Ralph LeRoy Schwarzkopf; Winifred Grace Williams; Jean Douglas Smith Trainer Veach (Mrs. John B., Jr.).
- 6—St. George's, West Asheville: Virgil Lewis; Lewis Wallace Green; Jacqueline Link Roberts (Mrs. C. L.); Pamela Roberts; Margaret Elizabeth Hunter (Mrs. R. G.); William Herbert Anders; James Larry Ball; Cina Olivia Carrigan; Danny Whitehead Perry; Susan Pamela Ivey; Walter John Hopton, Jr.; Sara Kirkpatrick Suttle (Mrs. R. E.); Johanna van Newhouse van den Broek (Mrs. J.); John van den Broek.
- 6—St. Philip's, Brevard: Elizabeth Hamerschlag.
- 12—The Church of the Transfiguration, Bat Cave: John Weston Lee; Marianne Lee (Mrs. J. W.).
- 13—Church of the Good Sheperd, Penland: Edward Samuel Buckmaster; Nancy Ann Trotter.
- 13—Christ School Chapel, Arden: Frank Arthur Ewbank; Magnus Arne Hall-dorson; Michael Drennan Halldorson; Charles Horton Huber; Carl Victor Lundeen; Brian Ellis Mickler; Earle Gordon Prevost.
- 20—Church of the Good Shepherd, Tryon: Taylor Nichols Dalton; Elsie Lee Dalton (Mrs. T. N.).
- 20—St. Francis', Rutherfordton: Donald Reid Simmons.

Groundbreakings

There is a little construction going on around the diocese this summer.

Parish houses are being constructed at St. James, Hendersonville, and St. Paul's, Wilkesboro.

A start on a parish house at St. Mary's, Quaker Meadows, will be made sometime this summer.

Collins Ordained Deacon

Claude A. Collins, after three years of study at the Seminary at Sewanee, was ordained a deacon May 30 in the Church of the Redeemer, Craggy. He is a communicant of that church.

Mr. Collins has been assigned to work as deacon-in-charge of St. Andrews's, Bessemer City; St. John's, High Shoals, and Trinity, Kings Mountain.

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Confirmations

MAY, 1958:

- 11—St. Matthias' Church, Asheville: Mrs. Lottie Panier; Willie Lee McDowell; Glenston Lee; Calvin Samuels; Janet Harris; Dorothy Cimpson; Joe Ann Brown; Cynthia Williams; Arthur Tyrone Rice.
- 11—St. Luke's, Boone: Shirley Dean Berry.
- 16—Grace Church In-the-Mountains, Waynesville: Harry Russell Pride, Wynona Zoe White; Doris Colkitt McElroy.
- 18—Church of the Ascension, Hickory: Kenneth Robert Goodfellow; Kenneth Robert Goodfellow, Jr.; Moreva Mai Goodfellow; Robert Monroe Carlisle; Marvin Glenn Hathcock, Jr.; Richard Dobbin Miller; Frances Lynn Cauble; Ann Stuart Palmer; Mary Katherine La Fone; Daniel Jackson Ligon; Robert Marcus Little; Jay Dell Walker; Anne Blair Hasty; C. Clyde Truesdale; Marie Carolyn London; Patricia Ann Ennis; John Richard Hafer; Sharon Elizabeth Kiser.
- 18—Church of the Epiphany, Newton: Elizabeth Ann Culbertson (Mrs. J. F.); James Ferguson Culbertson; Robert Rhyne Robinson.
- 25—Trinity, Spruce Pine: William Yarborough Brown; Danny Anderson Brown.
- 25—Church of the Transfiguration, Bat Cave: Lillie Jones (Mrs.); Ernest Norman Wallace.
- 27—St. Mark's, Gastonia: Edith Hoffman Poston (Mrs. George R.); Coley Garlin Campbell.

JUNE, 1958:

- 1—Church of the Holy Cross, Valle Crucis: Floyd McDonald Townsend.
- 5—Elizabeth Terry Verduin.
- 8—St. Mary's, Blowing Rock: Eva Naomi Elliott; Shirley Weaver Bumgardner; Evelyn Elizabeth Craig; Joseph Edward White.
- 15—St. James', Hendersonville: Shirley May Rouillon (Mrs. A. G.); Katherine Anne Franklin; Sherrie Michele Rouillon; Brian Edward Ardron; Karel Ann Poe; Penelope Shepherd; Marcia Jane Howser.

Dr. Thomas R. Huffines Parish House Dedicated

Dr. Thomas Ruffin Huffines, prominent Asheville physician and a staunch member of St. Mary's, Asheville, died at his home, 16 Hilltop Road, Biltmore Forest, May 25. He had been ill since suffering a heart attack several months ago. He was 64 years old.

The new parish house of St. Mark's, Gastonia, was dedicated May 27.

Among speakers was C. C. Dawson, senior warden and head of the building committee, who spoke in appreciation of the support given by the congregation.

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#63

AUG 12 1958

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 6

August, 1958

Almighty God, who dost hold us to account for the use of all our powers and privileges; guide, we pray thee, the Bishops and Deputies to the General Convention in the election of our Presiding Bishop; and to him who shall be chosen for this high office, give thy grace and heavenly benediction that he may serve thee in all diligence and lowliness of heart, and by thy blessing, bring many souls to the joys of thine eternal kingdom; through Jesus Christ our Lord. Amen.

Prayer authorized by the Bishop for use in all congregations from now through the General Convention.

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

J. Hart Snyder.....Editor

Published monthly, except January and June, by the Department of Communication and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

William F. Toms.....Bus. Mgr.

Church Report Outlines Episcopal-Methodist Unity

The Episcopal Church and the Methodist Church have taken the first step in the long road to eventual unity.

Leaders of the two denominations emphasize that a merger still is many years away, at best. A number of sticky problems have yet to be resolved.

But they nevertheless attach great importance to a joint statement issued recently by the Methodist and Episcopal unity commissions, which have been conducting quiet negotiations for the past 10 years.

The statement reported that the negotiators have reached "a general meeting of minds" on "tentative suggestions" for their denominations for achieving intercommunion.

Intercommunion means that each church recognizes the ministry and sacraments of the other. It is not the same as organic union, but may serve as a prelude to it.

Under the proposed relationship of intercommunion, the Methodist and Episcopal Churches would retain their separate identities and would continue to be administered as they are at present. But a clergyman ordained as a Methodist could serve without restriction in an Episcopal Church, and vice versa. Episcopalians could receive communion and otherwise become fully participating members of a Methodist congregation and vice versa.

The Rev. Charles D. Kean of Washington, a member of the Episcopal Unity Commission, said the negotiators felt that experiencing a "common spiritual life" for a period of several years would make it easier for the two churches to settle the detailed issues of an organic merger.

The Methodist Church is the nation's largest Protestant body, with about

9,500,000 members. The Episcopal Church, with 2,900,000 members, is the third largest.

The two churches have a common heritage, since both are related historically to the Church of England.

The joint statement was signed by Bishop Frederick B. Newell of New York, chairman of the Methodist Commission on Church Union, and Bishop Robert F. Gibbon, Jr. of Virginia, chairman of the Episcopal Commission on Approaches to Unity.

At their present stage, proposals do not represent the final thought of either commission but rather a general meeting of minds with reference to how an approach to intercommunion might be made. Since the commissions' proposals are not binding on either communion unless adopted by their respective governing bodies, both Bishop Newell and Bishop Gibbon pointed out that no definite action would be asked at the next convention of either church, but that specific progress reports would be made so that convention delegates may be informed and discussion may take place.

In their joint report, both commissions are in complete agreement that "Holy Scripture is the inspired record of God's self revelation to man and of man's response to that revelation and that it contains all things necessary to salvation"; that the Apostles' Creed is a declaration of allegiance to the Triune God and is a profession of faith appropriate to Holy Baptism and that the Nicene Creed witnesses to the faith of the historic Church in its assertion of fundamental Christian truths and its denial of fundamental errors and is appropriate to Holy Communion.

(Continued on page 4)

Unity . . .

(Continued from page 3)

Baptism and the Supper of the Lord, two Sacraments ordained by Christ, the report continues, are generally necessary to salvation and are not only tokens of Christian men's profession but rather they are certain signs of grace by which God works invisibly in us and strengthens our faith in Him.

Both commissions believe that intercommunion between the two Churches pre-supposes the possession by each of an ordained ministry which by intention shall be "Acknowledged by every part of the Church as possessing not only the inward call of the spirit but also the commission of Christ and the authority of the whole Body." It is their purpose, therefore, to maintain the historic three-fold ministry of bishops, presbyter (priest or elder) and deacon. Although final commission plans have not been completed for receiving the ministry of one church into the other, there is general agreement that this is a necessary part of any effective approach to unity. It would be understood that ministers of one Church officiating in the other Church would be subject to the pertinent laws of that other Church and would commit the minister to use the rites of that Church.

The ancient rite of Confirmation will be a normal practice in both Churches and members of one Church will be welcomed to receive Holy Communion in the other Church.

Because of the common heritage of the two Churches, it has been possible for the commissions to conduct their discussions on the basis of the following presuppositions thought to be held in common by both Churches:

1. There is but one universal Church of Jesus Christ, who Himself gives unity to its members. The unity of the Church must be visibly manifest in faith and order: in worship and common life.

2. The Protestant Episcopal Church and the Methodist Church are both within the Holy Catholic Church, and their individual baptized members are mutually recognized as members of Christ's Church.

3. Since no communion in divided Christendom alone can embody the fullness of the universal Church, both Episcopalians and Methodists would expect to come closer to that fullness through the sharing of the gifts of God in fellowship and intercommunion with one another.

4. Churches of both communions seek to express their convictions of historic continuity with the Church of apostolic times. The chief instruments of this continuity are: the ordained ministry, Holy Scripture, preaching the Gospel, doctrines and creeds, the dominical Sacraments of Baptism and Holy Communion, and a life in corporate fellowship.

5. The intercommunion which is being sought is to be understood as the mutual and reciprocal sacramental communion between the two Churches. It includes the possibility of the interchange of ministers as celebrants and the privilege of communicant members of each to participate fully in the services of Holy Communion in churches of the other.

6. Each Church recognizes the ministry of the other as having been used by God for the witness of His Word, the care of His people, and the upbuilding of His Church. But the ministry of neither Church is at present universally accepted in scope and authority in the visible Church.

Conversations between the two commissions began in 1942, and actual negotiations have been continuous, with joint meetings once or more annually, since 1948. The agreed basis of discussion since 1948 has been the exploration of possibilities of intercommunion as an approach to organic union.

(Continued on page 10)

National Magazine, Capital Fund Are Urged By National Council

A letter from the members of the Church's National Council to all Bishops, diocesan and district treasurers, and deputies to General Convention 1958 on two concerns "so urgent that they are recommended to the General Convention in a special program over and above the regular operating budget" has been mailed from New York.

The urgent needs the letter refers to are "capital funds for loans and grants throughout the Church to be raised for the first time on a continuing basis" and "a national magazine for the Episcopal Church."

The Council members state that both needs "have been carefully studied by the Council and the recommendations adopted are based on carefully documented facts."

Of the capital fund needs the letter says:

"If the Episcopal Church is to make any significant impact in the United States and throughout the world in the immediate future, the whole Church must share in providing sufficient capital. With adequate resources the Church can strike with full power in a rapidly changing world. A demonstration of what can be produced is seen in the use of the \$1,500,000 "China loan fund." For each dollar of this fund which has been loaned, \$5.17 has been expended for buildings, the additional amount over the \$1 coming from the local congregations and dioceses. And the original dollars loaned come back to be put to further use.

"The report of the Capital Funds Committee, adopted by the National Council in February 1958, makes it clear that now is the time for the Church to take action in providing for capital needs directly alongside of operating needs.

On the need for a national magazine for the Episcopal Church, the Council members declared:

"The other matter of great urgency at this time, is the need for an adequate magazine to reach all Episcopalians. This need has been talked about in the Church for many years by many people.

"With nearly 2,000,000 communicants of the Episcopal Church, the largest national Episcopal Church magazine has a circulation of only 55,000. This is more than twice as much circulation as the next largest.

"In order to base its action on *facts*, the National Council turned to the Gallup Organization to conduct 'A Special Study to Determine Opinions Regarding a National Church Magazine'. This study, which was completed in mid-April 1958, proved what many people have suspected to be true. Several hundred thousand Episcopalians have never seen a magazine devoted to the life and work of their Church beyond their own Diocese. Forty-five percent of the adult communicants interviewed had never heard of any national Episcopal Church magazine. Eighty-two percent of those interviewed regard a national magazine for the Episcopal Church a good idea. Seventy-nine percent would be interested in subscribing to a national Episcopal Church magazine. Adult communicants are in strong agreement that a national Episcopal Church magazine would fill an important need in their individual lives.

"It is clear from past experience that an individual publisher, entirely privately financed, building subscriptions on an individual basis can not succeed in reaching anything like a majority of the Episcopal Church's communicants. If a magazine is to serve the whole Church, it must be the concern of the whole Church, and financed by the whole Church.

(Continued on page 11)

General Convention Draws Near

Will YOUR parish or mission be ready? Will YOU know what is happening at the Convention, and be informed as to the issues to be brought up at this triennial meeting of the entire Church?

MEN AND WOMEN, as well as YOUNG PEOPLE, should be well informed about what Convention is, what it does, and how it affects each individual in a parish or mission. Even if no one goes from a parish, everyone can be in on the Convention.

A single parish or several churches could get together for some kind of program on Convention.

Helps For Such Programs Include:

1. *General Convention Newsreel* film, 15 min., blk. and white, rental \$5. May be obtained from the A-V Film Library, 821 Fourth Ave., New York 10, N. Y.
2. *A Quiz* as basis for program. There was such a quiz on page 1 of the March-April *Churchways*. (See elsewhere on this page about this newsheet). These questions, short and pithy could be mimeo'd, or put on a board and everyone write down his own answers. There would follow a discussion.
3. *What Is General Convention?* describes the structure and history of the Convention, its two Houses etc. Some of the important topics to be discussed are outlined here. There is also a description of the TRIENNIAL (W.A.). \$1 per 100 copies. Available from 281 Fourth Ave., New York 10, N. Y. Please send check with order.
4. *You and General Convention* although oriented to the Honolulu meeting in 1955, contains much basic information in this five-session study booklet.

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ARE YOU A KEY LAYMAN?

Then this is for you! A pamphlet called "What Am I Supposed To Do?" NO CHARGE! Order from 281 Fourth Avenue, N. Y. C.

WOMEN OF THE CHURCH!

This pamphlet is for your groups. "This Is Your Triennial Meeting." FREE. (Lots of bargains this month!) This would be helpful to those who will be attending Convention, or to others participating indirectly at home. It ALSO includes a section on meditation and prayer and a reading list. The theme of the Triennial is ONE FAMILY IN CHRIST.

ANYONE FOR BIBLE STUDY?

The Word and His People by Suzanne de Detrich (Seabury Press 16 pp.) Provides systematic guidance for 12 or more sessions. It was so prepared that it can stand on its own as a guide to scripture reading in reference to the great Biblical theme of God's calling to His people.

The Witnessing Community, de Detrich. (Westminster Press \$3.75). A Biblical record of God's purpose.

Discovering the Bible, de Detrich. Available from Seabury Press. A guide to Bible study as conducted in Parish Life Conference situations, and a method that is spreading throughout the church in ever-widening circles.

(Continued on page 7)

Revised Prayer Book Trial Use Proposed

Amendments to the Episcopal Church's Constitution permitting trial use of a revised Book of Common Prayer are recommended to General Convention 1958 by the Church's Standing Liturgical Commission.

In its report for 1958, which will be sent to all bishops and deputies to the triennial General Convention, the Commission reiterated its statement made at the Convention of 1955 that the Constitution "as it now stands, does not permit, or can reasonably be argued not to permit, trial use of a revised Prayer Book, or of sections or Offices thereof."

The amendments offered by the Liturgical Commission would "authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section of Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention."

As presently written, Article X of the Constitution, which the proposed

amendments would alter, requires that any change in the Prayer Book must be voted at one General Convention, studied by the Episcopal Church's diocesan and missionary district conventions, and finally adopted at the next succeeding General Convention.

The Standing Liturgical Commission will also recommend that the General Convention authorize it "to prepare and publish a Book of Propers for the Minor Holy Days."

The Minor Holy Days referred to are a list of nearly 100 so-called "Black Letter Days" which the Commission proposes as additions to the Calendar of the Church, commemorating major Church figures and dates in Church history from Apostolic times to the present day.

Only forty of the proposed black letter days would be provided with a full proper, i.e., a Collect, Epistle and Gospel. This list includes only such pre-Reformation figures as St. Patrick, St. Augustine (first Archbishop of Canterbury), St. Boniface, St. Francis of Assisi, and England's King Alfred the Great.

It also commemorates the Consecration of Samuel Seabury, first Bishop of the Protestant Episcopal Church (1784), and the printing of the first Book of Common Prayer in the Anglican Church (1549).

The remaining black letter days would be provided only with a "memorial Collect". Included on this list are such figures of the American Church as William White, first Episcopal Bishop of Pennsylvania, Jackson Kemper, first Missionary Bishop in the United States, and John Henry Hobart, Bishop of New York from 1816 to 1830.

The Commission's proposal states that such a Book of Propers for Minor Holy Days would be authorized only for optional use, not to be used "for services of worship in this Church on any Sunday or Holy Day of the year for which the Book of Common Prayer specifically provides a proper Collect, Epistle and Gospel."

C E Newsletter . . .

(Continued from page 6)

Method of Small Group Bible Study, Seabury Press. Under \$1. Also the type of Bible Study mentioned in *Discovering the Bible*.

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1958 Payments On

January 13 to June 30, 1958

ASSESSMENTS		QUOTAS	
Assigned	Paid	Assigned	Paid
PARISHES			
\$ 1,632.00	\$ 816.00	Asheville, All Souls-----	\$ 7,380.00 \$ 3,890.00
480.00	160.00	Asheville, St. Mary's -----	2,184.00 728.00
216.00	—0—	Asheville, St. Matthias' -----	972.00 123.65
1,932.00	966.00	Asheville, Trinity -----	8,724.00 4,550.00
264.00	—0—	Black Mountain, St. James' ---	1,200.00 —0—
396.00	198.00	Brevard, St. Philip's-----	1,764.00 882.00
132.00	—0—	Flat Rock, St. John's-----	588.00 —0—
672.00	280.00	Fletcher, Calvary -----	3,024.00 1,260.00
900.00	450.00	Gastonia, St. Mark's -----	4,020.00 2,010.00
708.00	354.00	Hendersonville, St. James'-----	3,192.00 1,596.00
744.00	268.00	Hickory, Ascension -----	3,360.00 832.00
108.00	54.00	Highlands, Incarnation -----	480.00 240.00
420.00	210.00	Lenoir, St. James' -----	1,908.00 954.00
312.00	156.00	Lincolnton, St. Luke's-----	1,404.00 420.00
288.00	200.00	Marion, St. John's-----	1,320.00 —0—
900.00	375.00	Morganton, Grace -----	4,092.00 1,705.00
552.00	138.00	Rutherfordton, St. Francis'-----	2,484.00 621.00
348.00	180.00	Shelby, Redeemer -----	1,584.00 780.00
1,620.00	810.00	Tryon, Holy Cross -----	7,332.00 3,666.00
288.00	144.00	Waynesville, Grace-----	1,284.00 642.00
264.00	66.00	Wilkesboro, St. Paul's -----	1,200.00 300.00
\$13,176.00	\$ 5,825.00	Parish Totals -----	\$59,496.00 \$25,199.65

MISSIONS

\$ 36.00	\$ 36.00	Andrews, Holy Comforter-----	\$ 174.00 \$ 87.00
30.00	—0—	Arden, Christ School -----	156.00 —0—
288.00	144.00	Asheville, Grace -----	1,296.00 648.00
120.00	120.00	Asheville, Redeemer -----	516.00 200.00
48.00	24.00	Asheville, St. Luke's-----	216.00 108.00
108.00	60.00	Asheville, St. John's -----	468.00 104.00
324.00	162.00	Asheville, St. George's -----	1,488.00 744.00
228.00	114.00	Bat Cave, Transfiguration-----	1,008.00 504.00
36.00	—0—	Beaver Creek, St. Mary's-----	168.00 —0—
120.00	—0—	Bessemer City, St. Andrew's---	528.00 —0—
144.00	—0—	Blowing Rock, St. Mary's-----	684.00 —0—
60.00	—0—	Boone, St. Luke's -----	264.00 —0—
30.00	—0—	Burke County, St. Paul's -----	156.00 —0—

Assessments and Quotas

ASSESSMENTS		QUOTAS	
Assigned	Paid	Assigned	Paid
264.00	\$ 264.00	Canton, St. Andrew's	\$ 1,188.00 —0—
24.00	—0—	Cashiers, Good Shepherd	60.00 —0—
48.00	20.00	Cherokee, St. Francis of Assisi	204.00 82.00
60.00	—0—	Edneyville, St. Paul's	264.00 —0—
108.00	45.00	Franklin, St. Anges'	468.00 195.00
24.00	12.00	Franklin, St. Cyprian's	48.00 24.00
24.00	—0—	Hayesville, Good Shepherd	24.00 —0—
24.00	—0—	High Shoals, St. John's	72.00 —0—
24.00	—0—	Kings Mountain, Trinity	120.00 —0—
24.00	12.00	Legerwood, Chapel of Rest	36.00 18.00
36.00	25.00	Lincolnton, Our Saviour	168.00 —0—
24.00	12.00	Lincolnton, St. Cyprian's	24.00 12.00
24.00	—0—	Linville, All Saints	48.00 —0—
24.00	—0—	Little Switzerland, Resurrection	24.00 —0—
42.00	15.00	Morganton, St. Mary's	192.00 25.00
24.00	20.00	Morganton, St. Stephen's	108.00 20.00
24.00	—0—	Mount Holly, St. Andrew's	24.00 —0—
156.00	70.00	Murphy, Messiah	684.00 —0—
24.00	—0—	Murphy, St. Barnabas'	48.00 —0—
24.00	—0—	Newton, Epiphany	24.00 —0—
24.00	24.00	Penland, Good Shepherd	48.00 24.00
36.00	36.00	Rutherfordton, St. Gabriel's	180.00 —0—
66.00	66.00	Saluda, Transfiguration	300.00 65.00
72.00	36.00	Spruce Pine, Trinity	336.00 168.00
84.00	84.00	Sylva, St. John's	396.00 396.00
24.00	12.00	Tryon, Good Shepherd	120.00 60.00
24.00	24.00	Upward, St. John's	48.00 48.00
96.00	8.00	Valle Crucis, Holy Cross	432.00 36.00
24.00	11.50	Watauga, St. John's	24.00 11.50
3,048.00	\$ 1,456.50	Mission Totals	\$12,834.00 \$ 3,579.50
16,224.00	\$ 7,281.50	Diocesan Totals	\$72,330.00 \$28,779.15

God And Our Vacation

Being human it is only natural that we should want and seek a change; to break our routine. The desire for rest and recreation is a natural human hunger. But when we want a rest from God, from saying our prayers, even from going to Church it would seem to indicate that there is something wrong with the way we are practicing our religion. Our religion cannot be fringe, sewn on the garment of Life; it must be the very warp and woof of the Garment. There are many things we ought to get out of our Religion. First and foremost of course we ought to get a sense of the nearer Presence of God; we ought to get Peace, Serenity and Security. There is something else we ought to get. Perhaps most of us never think of it, but we ought to get fun out of our Religion.

Our Religion, properly understood and practiced ought to be an exciting and stimulating experience. Even reading religious books can be exciting. There are some that are as good reading (some even better) as a good novel. There are some books on religion that are quite exciting as a good detective story. For after all they too are concerned with unravelling a mystery.

All of the above is written to introduce the idea that we should not "lay away" our religion as we close up the house for the summer. Paradychloride of benzine is good for rugs and our woolens when we lay them away for the summer. But moths never get into the garments we wear. Our Religion won't get "moth eaten" either if we use it.

Barr Accepts

Hendersonville Call

The Rev. John Barr of Cheraw, S. C., has accepted a call to St. James, Hendersonville.

He succeeds the Rev. James P. Burke.

Mr. Barr is a nephew of Dr. A. Rufus Morgan, formerly of Franklin.

Unity . . .

(Continued from page 4)

Each Commission will ask that it be continued by its governing body so that a more concise plan may be worked out to insure a better understanding of the doctrines and practices of the other communion and through which there can be a mutually satisfactory unified ministry of the two Churches.

The report of The Joint Commission and Approaches to Unity will be presented to the General Convention of the Protestant Episcopal Church when it meets at Miami, Florida, in October of this year. The Commission on Church Union of the Methodist Church will report to its General Conference which opens in Denver in April 1960.

Go to Church while on your vacation. If there is no Church near you, use your Prayer Book. You can always read Morning or Evening Prayer or the Collect, Epistle and Gospel for the Day. Or, turn to the back of your Prayer Book and use "Family Prayers." God is "in" the glory of every sunrise and the might of the sea, the fragrance of the woods. These are his gifts to us. We should not be unmindful of the Given even when we are on vacation.

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Archbishop of Canterbury Receives Degree

The 99th Archbishop of Canterbury received the honorary doctor of civil law degree from the University of the South, Sewanee, Tenn. in the chapel at Lambeth Palace, London, last month.

The Most Rev. and Rt. Hon. Geoffrey Francis Fisher, head of the Church of England and of the Anglican Communion with its 40,000,000 members, was to have visited Sewanee in May 1957 during the school's centennial year celebration, but illness then prevented his coming to the United States.

The degree was conferred during the Lambeth Conference, and the ceremony was witnessed by archbishops and bishops of the national churches and provinces of the Anglican Communion.

Magazine . . .

(Continued from page 5)

"A detailed proposal to meet this urgent need was approved in principle by the National Council in April.

Signed by the 25 members present at the April meeting of the National Council, the letter concludes:

"We believe as your elected representatives we would be remiss in our duty if we failed to call these two great needs to your attention at this strategic time. We commend both first for your study and finally for positive action at the time of General Convention 1958."

Thirty-One Million Americans Move

A recent survey revealed that every year 31,000,000 Americans move from one home to another. Some families are shifted about by the companies for which they work. Some move just for a change of scenery while others seek better opportunities and higher standards of living.

Whatever the reason, it would seem that here is an opportunity for the Church. A stranger alone in a new community always welcomes the hand of friendship and neighborliness.

When the hand of friendship is extended in the name of the Church, a seed is sown that may flourish in many ways.

When was the last time YOU said "Welcome" to a stranger in your Church?

Cut Down To Size

The bishop tells this one on himself:

His 15-year-old son, two inches taller than Dad, met him in the hall one morning and said,

"Step aside, Shorty, and let a man pass."

There was no immediate retaliation.

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The Highland Churchman



H63

The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 7

September, 1958

Drive Like A Christian

Or Like The Devil?

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What Is General Convention?

See Page 6

HENRY E. COLTON

District Representative

Chartered Life Underwriter

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Communication and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder.....Editor

William F. Toms.....Bus. Mgr.

Drive Like A Christian Or Like The Devil?

By The Rev. Steele Martin

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"Drive carefully—the life you save may be your own." So we are urged from billboards and on radio and TV. The subject of highway safety is a very popular one these days and little is spared to frighten us into safer driving. Newspapers publish pictures of people dead or mutilated in their wrecked cars, while some cities and states put up special "tombstone" signs to mark each spot where a person has been killed in an auto accident. This is helpful but incomplete: it is like trying to scare people into heaven by preaching hell-fire and damnation. But a Christian can go farther—he can think of highway safety in terms of positive acts of love toward his neighbor on the road.

When someone asked Christ "Who is my neighbor?" He replied with the story of the Good Samaritan traveling on the Jericho Road. Highway conditions have changed since then, but the point remains the same: All you meet on the road are neighbors you can love. Show as much consideration for strange motorists as the Samaritan showed for the stranger beaten up by thieves. Forgive those who cut you off, blow their horns without a cause, and act more like devils than men. Driving like a Christian means doing things like helping people enter heavy traffic from side streets or make difficult left turns. All of us have a few extra seconds to offer to our neighbors. See how many chances you have to be a good neighbor on the road. Courtesy is love in action.

In St. Matthew's gospel (Chapter 25) there is a vision of the day of judgment. We are to be commended and rewarded or condemned and punished for our treatment of the hungry and thirsty,

the strangers and the sick. To this list might be added the pedestrian: "I was trying to cross the street and you slowed down to let me pass." . . . or "I was not looking and you nearly ran me down." And to the astonished "When?" comes the Gospel reply: "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me."

The moral sense of many gentle citizens gets dulled behind the wheel of a car. There is a subtle selfishness at the root of many of the sins of the road, such as pride in high horsepower which can leave others behind. The advertisements salve our conscience by rationalizing higher power as a safety factor, never mentioning its murderous potential. We easily become drunk with power and seduced by speed and sleekness. For most, this is like the low-grade infection of a common cold, but for some it can become morally crippling. As emotional weakness drives some to find a refuge in drink, so it leads others to recklessness and desperate driving. Sin on the road has entered their souls and become a moral cancer. For these, more than reminders and moralizing are needed.

Let those who will hear listen to God's Words and apply them to their driving. "Thou shalt have none other gods but me . . . thou shalt not make to thyself any graven image . . . thou shalt not bow down to them nor worship them." When a person has sacrificed a higher good, such as the education of his children, to the purchase of an expensive car, when he lets that car and all that it stands for (prestige,

(Continued on page 10)

C E Newsletter

THE FAMILY SERVICE

We promised something about The Family Service in the August *Highland Churchman*, and then forgot! We are sorry, and now try to make amends.

We would like to quote from the pamphlet by Massey H. Shepherd, Jr. on The Family Service. (The cost of this small publication is 25¢ per copy or \$2 for ten. It may be ordered from The Witness, Tunkhannock, Pa.) We quote:

"An encouraging aspect of the Church's developing program of Christian education is the emphasis upon family participation, not only in the task of instruction, but also in the experience of corporate worship. The Family Service is now presented as an absolute requirement for a healthy parish. We are informed also that this family gathering before God's altar in the church should be one of the regular liturgies of the Church: Morning Prayer, Ante-Communion, or the full Eucharist, *nothing less* . . . Father and mothers, little tots, and not so little tots, are at long last being brought together to do in church what they have neglected to do for generations, either in church or at home.

"... What is amazing about all of this emphasis upon the family service is the notion that we have come upon some great new discovery in the technique of Christian education. Only a generation such as ours could think it to be so, a generation that views the Church as a voluntary association of like-minded persons and not as 'the household of faith' and that evaluates the liturgy as an edifying form of entertainment and not as the God-given means whereby we are made 'very members incorporate in the blessed company of all faithful people.' If the Church is in truth a family, into which we are born in Baptism and nurtured at the table of the Eucharist, then the

liturgy is nothing more, nothing less than the common life of a family, devoted to its Head, who is Christ, and to one another, in the self-giving of prayer and offering, each to the other.

"... The goal we must seek is nothing less than the gathering together of the entire parish into one, common corporate act of liturgical worship.

"... Our whole education program has been developed, to date at any rate, around the drama of redemption, the mighty acts whereby God in Christ has given unto us the gift of eternal life. The liturgy of the Church is both the means whereby we celebrate the Giver and the gift in adoration and thanksgiving, and the means whereby we appropriate and realize the inestimable benefits.

"Christian worship and Christian education are so interdependent, that the one without the other is impoverished and ineffective. To know God is to love Him; to love Him is to know Him. The fullness of the faith demands the fullness of worship."

HOW CAN OUR CHURCH DO IT?

There are many ways a Church can make worship truly FAMILY WORSHIP. Here we mean, not merely the members of the little blood-family worshipping together in the family pew; We mean the *whole family of the Church* worshipping together at one central service. This means all ages, from the smallest toddler to the eldest communicant, gathered together in the common glorious task of praising God with thankful hearts for all He has done for them throughout all creation.

In many places achieving this kind of real FAMILY WORSHIP has meant changing the hours of services. Oftentimes the 11 A.M. Hour has been changed to 10 or 10:30 A.M. This means that it would not be necessary to have *both* a service for families with children at 9:30, and another later serv-

C E Newsletter . . .

ce at 11 A.M. Services such as these
two have made many people sad, be-
cause they are so likely to split the par-
ish family into two distinct groups. How
far from what the Family Service is
meant to do! By having the whole
church family come at one time is what
we are meant to do if possible in any
way!

MISSIONS AND FAMILY SERVICES

Missions and small churches have
true family worship oftentimes just by
virtue of their size. For at one service
they are gathered together as they are
meant to be, and if this is what YOU
do, then you already have a real Family
service. Of course, we all know that
his service should be one of the regular
Prayer Book Services of Worship. (This
excludes perhaps the Offices of Instruc-
tion, unless we consider them primarily
services of worship).

REMEMBER YOUR BIRTHDAY THANK OFFERING

September is the month for all the
Birthday Thank Offering money of the
past year to be sent in to the Diocesan
Chairman, the Rev. Rhett Y. Winters,
Valle Crucis, N. C. ALSO, order your
new materials for 1958-1959 NOW from
him! Specify how many envelopes,
how many children's folders, and how
many leader's guides. It is helpful to
your teachers and perhaps parents to
have a leader's guide that they may
know about this offering and what it
does in the total program of our Church.

HAVE YOU SENT IN YOUR ORDER:

1. For the EPISCOPAL YOUNG
CHURCHMEN'S NOTEBOOK for
1958-1959? Helpful for all leaders
of youth groups. Program sugges-
tions, study courses of interest to
YOUNG PEOPLE OF SENIOR
HIGH, party suggestions, etc. Or-

St. Paul's Fair

St. Paul's, Edneyville, wound up an
active summer with a two day commu-
nity fair August 15 and 16, and raised
enough money to pay off its indebted-
ness to the diocese.

The church this summer was under
the leadership of R. Rodney Kirk, a
General Seminary student and candi-
date for Holy Orders. Mr. Kirk gradu-
ates next year and will be ordained in
this diocese.

To the credit of Mr. Kirk, it can be
said that church attendance this sum-
mer was excellent.

der from 28 Havemeyer Place,
Youth Division, Greenwich, Conn.
Cost \$2 a year. Send check with
your orders NOW!

2. CHURCHWAYS, *for everyone* who
takes an active part in parish life.
Order from 281 Fourth Avenue, N.
Y. 10, N. Y. Cost 25c per year.
Published five times a year. Chock
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lications for every group within your
church!
3. FINDINGS, published by Seabury
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has any special responsibility within
the program of a church: teachers,
Auxiliary leaders, Men's Clubs, etc.
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reader of this Christian Education
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tions regarding publications, church
school, teacher training, etc., to the
writer of this page: Jean Webster,
Trinity Church, Asheville, N. C. As
YOUR DEPARTMENT WE
WANT TO HELP YOU IN
EVERY WAY WE CAN.

What Is The General Convention?

The 59th General Convention of the Church, to be held in Miami Beach in early October, will be the first to assemble in the South since 1925. Its hosts will be the Bishop and Diocese of South Florida.

What is the General Convention? It is primarily an ecclesiastical synod, meeting every three years, the official legislature of the American portion of the Anglican Communion. Its functions and procedures are carefully outlined in the Church's laws, or the Constitution and Canons. It alone has the right to alter or revise *The Book of Common Prayer*; it alone may amend the Constitution; it alone may change the Canons.

One unique mark of the General Convention is that it is a bicameral legislature, in structure somewhat resembling the American Congress. Neither chamber may legislate by itself; hence each adopts resolutions beginning, *RESOLVED, the House of . . . concurring. . .* This necessitates a constant interchange of official messages between the Houses.

Curiously, however, the House of Bishops is not quite as venerable as the General Convention. The latter, meeting first in 1785, consisted solely of priests and laymen. The House of Bishops came into being four years later and included only Bishop Seabury and Bishop White! As of this writing this House has the largest membership in its history: 189 members. Of these 102 are diocesan or missionary bishops, 6 are bishops coadjutor, 21 are suffragan bishops and 60 have resigned.

The high percentage of resigned bishops is primarily due to the recent requirement that all bishops must retire at age seventy-two. The Presiding Bishop is *ex officio* chairman of the House. For three years its secretary has been the Rev. Alexander M. Rodger, rector of St. Elizabeth's Church, Ridgewood, N. J.

Prior to 1919 the House of Bishops always met behind closed doors, but at that time its sessions were opened to the public. Occasional executive sessions are necessary for the consideration of confidential matters. Each member has a desk of his own and these desks are always arranged in order of consecration so that the senior bishops are seated in the front of the House.

The House of Deputies is a much larger chamber, with a potential membership of 656. It is equally divided between clerical deputies and lay deputies. The former must be priests. The latter must be adult, male communicants of some parish within the diocese they represent. Each diocese is entitled to four clerical deputies and four lay deputies. Each missionary district is entitled to one clerical deputy and one lay deputy, as is the Convocation of the American Churches in Europe. Inevitably there are many changes in this House from one Convention to the next.

Currently the president of the House is the Rev. Theodore O. Wedel, PH.D., Warden of the College of Preachers, Washington, D. C., a veteran of five Conventions. His term will expire precisely at 10:30 a.m., on Monday, October 6, when the newly elected House assembles. It is then the duty of its secretary, the Rev. C. Rankin Barnes, S.T.D., to call the roll of the House and serve as its chairman until it elects one of its members, clerical or lay, as its president. Sometimes these elections are by acclamation; sometimes they require two or three ballots. Canon Barnes, Secretary since 1946, is *ex officio* editor of the Convention's *Journal* after adjournment.

During each General Convention there are several Joint Sessions of the two Houses, with the Presiding Bishop as chairman. These are intended for the reception of notable guests and for

(Continued on page 8)

State of Church Meetings Are Set

A series of meetings of diocesan laymen to discuss "The State of the Church today — and Tomorrow," will take place at the following churches:

Trinity, Asheville, Sept. 6
St. John's, Sylva, Sept. 20.
St. James', Lenoir, Sept. 27.
Church of the Redeemer, Shelby, Oct. 11.

These meetings will start at 9 a.m. and end somewhere around 5:30 p.m. Lunch will be served at a nominal charge by the host church.

The meetings this year are extremely important because of the National Convention at Miami in October. The information that Dick Ferchaud and Bob Morgan received at the Laymen's Training Course in Alexandria, is information that every layman should have in order to understand exactly where the Episcopal Church is today, and to plan for the future. This presentation this year will be combined

with that of the Communications and Stewardship Department to assist in the Every Member Canvass campaign. Thus, the number of meetings the key laymen will have to attend this fall should be cut.

Four area meetings are planned so that everyone will have the opportunity to attend in his area.

The success or failure of these meetings will depend on each area chairman in working with his keymen and their having a large percentage of our laymen turn out. It also is important that the clergy and vestries attend these sessions, too.

Bishop Henry and the Rev. C. A. Zabriskie of All Souls, Asheville, will present the Diocesan status, while Mr. Ferchaud and Mr. Morgan will present the National and Overseas state of the Church.

Persons planning to attend an area meeting should contact their Keyman.

News Briefs

Some 450 persons attended the diocesan picnic at Intheoaks Aug. 3. The picnic was sponsored by the laymen's organization with Jack Reeves as chairman.

Fire of undetermined origin early last month destroyed an employe's garage apartment at Deerfield Home. The two-room apartment was occupied by Deerfield's cook, Lilly Collington. Damage was estimated at about \$1,000. It was partially covered by insurance.

Herbert Harrison Morehouse, a member of St. Paul's, Wilkesboro, since 1913, was given a surprise birthday picnic by the parish on July 20.

Farewell Party Tendered Mr. Burke

The parish of St. James, Hendersonville, gave a farewell party recently for its rector of 30 years, the Rev. James P. Burke. Mr. Burke resigned, effective Sept. 1.

Mrs. Sadie Smathers Patton gave a resume of Mr. Burke's rectorship and other members of the parish spoke of their indebtedness to him. Mayor A. V. Edwards spoke on Mr. Burke's contribution to the city, and Bishop Henry spoke on his contribution to the diocese during 35 years in the ministry.

Expressions of appreciation also were given the Rev. O. O. Bill, perpetual deacon, for his work during Mr. Burke's leave of absence, and the Rev. Frank A. Saylor for the Holy Communion services conducted during that period.

Convention . . .

(Continued from page 6)

the receipt of important reports, such as that of the National Council. No legislative proposals whatsoever are ever introduced at Joint Sessions.

Since there is so long an interval between Conventions, much advance preparation of material is delegated to Joint Committees, composed of bishops and deputies only, or to Joint Commissions, composed of bishops and deputies plus outside specialists. The reports of these Joint Committees and Commissions must be sent, prior to June 1 of the Convention year, to the Secretary who causes them to be printed and distributed to each bishop and deputy well in advance of the Convention. The resolutions accompanying these reports invariably become starting points for pertinent discussion and eventual action in each House.

Most important of all is the Joint Committee on Program and Budget, whose recommendations this year will largely determine the General Church Program for the triennium 1959-61. Interestingly, it is composed of six bishops, six priests, and twelve laymen. Its convener, the Rt. Rev. Thomas H. Wright, D.D., Bishop of East Carolina, has arranged for it to meet in Miami Beach for an entire week in advance of the Convention. It will review in great detail recommendations from the National Council as to items which should be included in the coming Program and will hold public hearings after the Convention has started. Eventually it will present to the Convention in Joint Session a detailed plan for the next General Church Program.

One of the most exciting items of business at the Convention will be the election of a new Presiding Bishop to succeed the Rt. Rev. Henry Knox Sherrill, D.D., who, under the Canons, must retire November 15. The choice will

be made by the House of Bishops, subject to confirmation by the House of Deputies.

Other elections inevitably take up some of the Convention's time. It must elect a treasurer for its own funds, eight members and a treasurer of the National Council, fifteen trustees of the General Theological Seminary, a registrar, an historiographer, and a recorder of ordinations.

Also held in Miami Beach during the period of the General Convention will be the Triennial Meeting of the Woman's Auxiliary. There are some five hundred delegates to this meeting, five women from each diocese and missionary district plus one additional delegate from each diocese and missionary district having a racial minority group of a certain size. These will arrive in time to attend the great Opening Service of the General Convention in the new Miami Beach Exhibition Hall on the evening of Sunday, October 5. They are also especially invited to attend the Convention's Joint Sessions and its Mass Meetings on Home Missions, Overseas Missions and Ecumenical Relations. The outstanding Woman's Auxiliary event will be the colorful United Thank Offering Presentation Service, to be held in the Exhibition Hall early on the morning of Friday, October 10. In this celebration of the Holy Communion, the Presiding Bishop is assisted by the Church's missionary bishops.

While the program for its Triennial Meeting is primarily educational and inspirational, the Woman's Auxiliary must reserve time for specific business matters. First, it must adopt a budget for the distribution of its United Thank Offering. Secondly, it must elect eight members-at-large of its National Executive Board. Thirdly, it must send to the General Convention its nominations of four women to serve on the National Council for the ensuing triennial. Its Presiding Officer will be Mrs. William H. Hannah of Riverhead, N. Y.

(Continued on page 10)

Woman's Auxiliary News

By Mrs. Robert L. Haden, President.

As fall approaches I am thinking of each one of you, visualizing your enthusiasm, and wishing for you all sorts of wonderful and rich experiences during 1958-59.

In planning your year's work, I hope that you will remember what Mrs. Weddel had to say to us concerning the change in name and status (see High-land Churchman, July). Let me hasten to answer questions I am sure that you are asking. "How does all of this affect us? What do we call ourselves now?" Relax! We are still the Woman's Auxiliary in Western North Carolina and we do not plan to rush into changing our name. Your delegates to the Triennial will have ample opportunity to discuss diocesan and branch name suggestions. Your Executive Board, with your bishop, will consider the matter. We hope many of you will consider the matter. We hope many of you will send us opinions and suggestions. Certainly no action can be taken until each of you have a chance to discuss it at the annual meeting in April.

In the meantime, I feel that each branch should make an honest evaluation of their activities in the light of the changing pattern of women's work in the church. Is your branch a fellowship in which all of the women in your church may give expression to their region through sacrificial giving of their time, talent, and treasure? Do you place worship at the core of every endeavor? Are you relating the purpose of your branch to the total program of the church? Are your programs always for "women only," or have you considered programs and study groups for the parish family? Does your Christian education chairman do all of the program planning, or is your group engaged in shared planning? Does the witness of your members, extending into the homes, result in young people being brought up with a sense of living under

a higher authority, the Authority of the Love of God, of which the parents are the conveyors and interpreters? Are you opening, rather than closing doors? Are you helping others to realize that one cannot be a Christian alone and that a Christian is not a spectator? In your enthusiastic planning for the young women in your parish, are you still keeping a real place in the group for the senior members? What about your shut-ins? Do they feel they are a part of the group? These are a few of the questions that come to my mind as I write. In evaluating your branch there will be others you will think of adding. The Executive Board will be interested in the findings and follow-up action.

Throughout the diocese it is gratifying to note that the women seem more intent in the various activities of the church. While there is still much to be desired on the part of branches to extend their activities beyond the parish level, there is surely evidence of increased interest in the Church's Worldwide Program, and a desire on the part of individuals to know more about the church of which they are a part. It is wonderful to see enthusiasm over and eagerness for Bible study, with its consequent spiritual growth which is giving expression in a deeper concern and true feeling for others.

The Middle East and Christian Concern For Our North American Neighbors are the mission themes for this year. As we become convinced of the fact that God alone is the cure for the brokenness of our world, we see anew the urgency for missions in our day. Plan your study courses early. Make them interesting and create a desire on the part of all to participate. As we study let us pray that understanding will be increased, tensions reduced, and people drawn into closer fellowship with each other and with God.

Drive . . .

(Continued from page 3)

power, position) represent the highest good, he has become a modern idolater. Golden car or golden calf, what's the difference?

"Thou shalt not murder." Most of us would agree that a careless driver who strikes and maims and kills is guilty, but what about the speed demon whose potential victims are saved from the effect of his sin only by good brakes and a merciful Providence? He might well ponder with heavy heart our ever mounting casualty figures: to date, more have been killed on our roads than in all our wars.

"Thou shalt not covet"—thy neighbor's car. What more need be said.

It's too easy to apply all this to others. Apply it to yourself. Did you drive like the Devil today? Did you spin your wheels getting away first from a stop light? Did you zoom down the highway, drunk with the high horsepower of your gorgeous car? Did you honk your way across intersections, toot a harmless pedestrian out of the way or callously cut in front of another driver you had no business passing in the first place? Or did you drive like a Christian? Next time you get into your car, next time you drive in the rush hour, love your neighbor on the road. Forgive the horsepower drunk who spins his wheels. Let God's peace reign in your car. Mind the chances God gives you to help the least of your brethren on the streets. "Be kindly affectioned one to another with brotherly love"—even when you have the right of way. Your salvation as a person, as a child of God, depends not only upon the peace you find in your prayers, but also upon your share in God's peace upon our roads. The sins of the road are not always listed in the little books of devotion, but sins they are still. They are sins against God, against your neighbor, against yourself. For how can a man love God whom he has not seen when he does not love and forgive the driver of a car he has seen?

New Arrivals

Among new arrivals in the diocese are a son to the Rev. and Mrs. E. Kyle Boeger of St. George's, West Asheville; a daughter to the Rev. and Mrs. Kenneth Donald of St. James, Black Mountain, and a daughter to the Rev. and Mrs. Rhett Y. Winter of the Church of the Holy Cross, Valle Crucis.

Departing

Miss Lucy Fletcher of Trinity, Asheville, is to become director of Christian Education at St. Paul's Church, Alexandria, Va.

Miss Fletcher long has been active in the church school and youth work at Trinity. She is a former president of the Woman's Auxiliary of the diocese.

Convention . . .

(Continued from page 8)

Delegates from the Diocese of Western North Carolina are the Rev. John W. Tuton, Trinity, Asheville; the Rev. Dr. Herbert Koepp-Baker, Church of the Incarnation, Highlands; the Rev. G. Mark Jenkins, Calvary, Fletcher; the Rev. James Y. Perry, Jr., Grace, Waynesville; V. Jordan Brown, A. B. Stoney, Edwin S. Hartshorn, Sr., and William Tyndall.

Alternates are the Rev. James M. Hindle, the Rev. Robert B. Campbell, the Rev. Paul Chaplin, David Felmet, C. E. Timson, Allan Brooks and Pierce Cassedy.

Delegates to the meeting of the Woman's Auxiliary are Mrs. R. L. Haden, Mrs. Ruth Moore, Mrs. Ralph Isley, Mrs. Walter Carroll, Jr., Mrs. Walker Blanton, and Mrs. E. O. Ledbetter.

Alternates are Mrs. Hugh Mease, Mrs. Viola Lenoir, Mrs. Paul Chaplin, Mrs. J. B. Canter, Mrs. William Tyndall, and Miss Lucy Fletcher.

The Bishop's Calendar

- Sept. 6 9 AM to 5 PM Trinity Church, Asheville — Every Member Canvas Preparation.
- 7 11:00 AM St. James', Black Mountain.
4:00 PM Church of the Epiphany, Newton.
7:30 PM St. Andrew's, Mount Holly.
- 9 12:00 M Patterson School Board Meeting.
- 10 PM St. James', Hendersonville — Institution of the Rev. John Barr as Rector.
- 12 10:30 AM Executive Committee of the Woman's Auxiliary, at Intheoaks, Black Mountain.
- 13 10:00 AM Youth Commission.
- 14 11:00 AM St. John's, Marion.
7:30 PM St. Paul's, Wilkesboro.
- 20 9 AM-5 PM St. John's, Sylva — Every Member Canvass Preparation.
- 21 9:00 AM St. Francis of Assisi, Cherokee.
11:00 AM St. Agnes', Franklin.
2:00 PM St. Cyprian's, Franklin.
4:00 PM St. John's, Cartoogechaye.
- 24 10:30 AM N. C. Council of Churches, Durham.
- 27 9 AM—5 PM St. James', Lenoir — E.M.C. Preparation.
- 28 11:00 AM St. John's, Upward.
4:00 PM Church of Our Saviour, Woodside, Lincolnton.
- 29 3:00 PM Trinity, Asheville — Woman's Auxiliary.

It is unfortunate we didn't have advance notice of a diocesan laymen's retreat which took place at Intheoaks Aug. 22-24, but maybe next month we can tell you how many took part in it.

St. James, Hendersonville, has purchased a new rectory for its new priest, the Rev. John Barr.

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OCT 16 1958

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 8

October, 1958



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The Highland Churchman

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Asheville, N. C.

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Published monthly, except January and June, by the Department of Communications and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

Clergy To Make Diocesan Pilgrimage

The bishop will conduct a tour Nov. 1-6 for the clergy of the diocese of all the parishes, missions and institutions of the diocese.

The tour will cover upwards of 1,500 miles.

The first day, the 37 pilgrims will visit the Asheville area churches and Beerfield Home. The next day they will head west, and the third day south, ending up probably at Hickory. The last day, the tour will swing to the north and then come to an end at Marion.

The bishop conducted such a tour 10 years ago. Then he had but 10 clerics. The 37 who will be making this tour represent a healthy growth.



WA District Meets

Collections from the fall district meetings of the Woman's Auxiliary will go to Intheoaks diocesan center at Black Mountain this year. The meetings are as follows:

District 2—Oct. 24, All Souls, Biltmore.

District 1 — Oct. 25, St. Francis', Cherokee.

District 5—Oct. 26, St. Barnabas', Murphy.

District 4—Oct. 30, St. Mark's, Gasconia.

District 3—Oct. 31, Grace Church, Morganton.

The All Saints Day memorial offering of the WA will go to the congregation at Kings Mountain. At present, that congregation is conducting services in a garage two miles outside of town.

The Diocesan Convention last spring made provision for the appointment of a resident minister at Kings Mountain in 1959. The money from WA will go toward the construction of a building.

Valentine Accepts Brevard Call

The Rev. Frederick F. Valentine, Jr., of Elkins, W. Va., has accepted a call to St. Philip's, Brevard, and will begin his new duties about Nov. 1. He succeeds the Rev. Frank E. McKenzie, now rector of St. Paul's, Wilkesboro.

The new priest is a native of Philadelphia, Pa., where he was born Dec. 13, 1919.

He attended the University of Pennsylvania and graduated from Virginia Seminary in 1945.

He is married and the father of two children.

He has served parishes in Pennsylvania and West Virginia and had served as rector of Grace Church, Elkins, since 1950.



Honor Bishop On 10th Anniversary

As this issue went to the printer, the diocese was making plans to honor Bishop Henry on Sept. 29, the feast day of St. Michael and All Angels, the day being the 10th anniversary of his consecration as bishop.

The Bishop was to officiate at a Communion service at Trinity, Asheville at 11 a.m. on that day.

A reception from 5 to 8 p.m. was scheduled at Intheoaks.



Lee Resigns At Lincolnton

The Rev. Richard J. Lee, rector of St. Luke's, Lincolnton, and priest-in-charge at Our Saviour, Woodside, has resigned his posts, it was learned at press time.

Ministers' Salaries

Average cash salaries of Protestant ministers in the U. S. now total \$4,432 annually for a 60 to 80 hour work week, it has been revealed in a survey by the Department of the Church and Economic Life of the National Council of Churches.

Findings were based on questionnaires of clergymen of nine major Protestant denominations nationally.

New England ministers are the lowest paid of the Protestant clergy, receiving \$4,018 per year. This is \$400 less than the national average and \$360 per year less than is paid anywhere in the South, the study indicated.

The Southwest states pay the highest compensation, averaging \$4,911 annually, while the industrial North Atlantic region ranks second with ministers' salaries averaging approximately \$250 less, or \$4,654 per year.

Ranking third are the North Central states (\$4,603), and in descending succession the Rocky Mountain states (\$4,549), Pacific area \$4,480, South Atlantic region (\$4,449), South Central states (\$4,383), and New England. The survey is part of an examination of the role of the church as employer, money raiser and investor, conducted by Dr. F. Ernest Johnson, head of the study group of the Department of the Church and Economic Life of the National Council of Churches, and Dr. Emory Ackerman, minister of the United Lutheran Church. It will be published in the Fall by Harper's as the concluding work in a series of ten books on ethical issues in current economic life.

Denominations surveyed were the American Baptist Convention; Church of the Brethren; Congregational Christian; Disciples of Christ; Protestant Episcopal, Evangelical and Reformed; Methodist; and United Lutheran.

The public, frequently including the minister's own congregation, the study reveals, is under the impression that salaries of clergymen are augmented substantially by extras. Although allowances for housing and auto travel, plus fees and gratuities average a total of \$1,468 per year nationally, the report states that professional expenses for clergymen run into a heavy percentage of income.

A major problem, it was emphasized, is the fact that ministers do not receive adequate reimbursement for car expenses, their greatest "business cost." The average travel allowance for Protestant ministers is under \$300 per year. Less than two thirds of the ministers surveyed receive any travel allowance whatsoever.

Typical is a pastor in Georgia whose salary is \$2,400 and who averages 32,000 miles a year over dirt roads on a circuit of five churches. He spends \$1,600 a year on the car alone but receives no travel allowance. Another pastor, in New Mexico, estimates his auto expenses take one-half of each month's pay.

Although more than 90 per cent of the pastors reported that they receive housing or rental allowances, many of the homes are old and overly large, with resultant heating bills. In addition, because of inadequate salaries through the year's the survey reveals that frequently ministers are homeless on retirement and without savings to purchase a home.

Ministers' salaries have gone up, the study indicates, but it states that sharply increased costs of living as well as of cars have substantially affected any net gains. In a previous study five years ago, the average income of Protestant ministers in the U. S. was \$3,793, in-

(See page 8)

Two Busy Laymen

Col. Robert K. Morgan and Richard Ferchaud on Oct. 11 will conduct the first in a series of four conferences to inform the laity and clergy on the whole national church program.

The last all-day conference will be at the Church of the Redeemer, Shelby.

Col. Morgan and Mr. Ferchaud have attended a laymen's training course at Alexandria, Va., and now are sharing with the diocese their experiences.

The Bishop and the Rev. C. A. Labriskie of All Souls, Biltmore, follow the two laymen and present the program of this diocese.

The purpose of the series is to give all the background material needed for successful every member canvass.

Mrs. Kimball Stricken

Mrs. Florence Kimball, widow of the Rev. Richard B. Kimball and a member of St. Luke's, Asheville, died unexpectedly September 27 at the rectory while visiting the Rev. Albert H. Frost; his mother, Mrs. Myron S. Frost, and his aunt, Miss Marjorie Fox. Mr. and Mrs. Kimball moved to Asheville from Orleans, Mass., about eight years ago. Mr. Kimball died shortly after coming south.

Revisions

The Youth Commission spent September 13 working on revisions to the diocesan handbook, the Rev. Floyd W. Finch, Jr. of St. James', Lenoir, director, reported.

The revised work should be in print before too long.

Glasgow Appointed

Rodney Glasgow last month took charge of St. Paul's, Edneyville, and the Church of the Transfiguration, Saluda.

A native of Littleton, Mr. Glasgow is a graduate of Nashotah House and probably will be ordained in the fall.

He is a great nephew of the late Rev. Edmund Joyner who served the Diocese of Western North Carolina for so many years.

Volbedas Honored

The Rev. Frederick Volbeda, rector of Grace Memorial Church, Asheville, and Mrs. Volbeda were honored on the occasion of their 25th wedding anniversary Sept. 7 by a silver tea given by members of the parish.

Cure

A Pennsylvania rector has found a cure for the summer slump in church attendance.

The rector, the Rev. Joseph Wittkofski, ran the following ad in his local newspaper:

I dream the empty pews
I see each Sabbath day;
I know the good excuse
But what does Jesus say?

Mr. Wittkofski reports that "results were gratifying."

Duncan Named

The Rev. N. C. Duncan has assumed charge of St. John's, Haw Creek, and will serve there until the first of the year.

C E Newsletter

By Jean Webster, Trinity, Asheville

SEABURY SERIES:

The question of Christian Education in the Church School is coming before the General Convention in Miami. It is important that every delegate be well informed as to what this means. *Findings* has constantly carried articles on the Seabury Series. Of course these articles are published by the National Dept. of Christian Education. Naturally they are FOR the materials. But it must be said here that these articles are accurate with their facts. The same can not be said for other articles which are writing against the new materials. The *Living Church*, weekly publication of the Church, has carried many articles both pro and con, and several very objective articles. These should have been read by every delegate before attending Convention.

It is important for all delegates to keep in mind:

1. The Seabury Series are only TOOLS to do a job. The Gospel can be taught without these tools. However, these are the best tools the Church has ever put out for her children. They deal with the Gospel in relation to life where it is being lived NOW in the lives of children and young people. The Gospel, with these tools, is being truly concerned (as we have always hoped it would be throughout the ages) with how we apply it to our lives NOW, our living of every moment.

2. The Seabury Series is full of content: Bible, Prayer Book, Church Tradition, Christian Ethics, Church History, etc.

There are really two basic issues involved in all this furor: (1) A series of books for children and teachers which are resources to help communicate the Gospel, and (2) the Nature and Purpose of the Church and how people

learn to take their part in responding to God's great acts in history (past, present and forever).

Certainly we can all agree that the second issue is the most important, but in all the clamor and heat of the Seabury Series debate, we have obscured this all-important issue.

If we believe the Church to be a Spirit-filled community with the sole task of sharing with people the experience of NEW LIFE with God in Christ, and we simply join a group to throw out a set of books we have quite missed the point.

Let no delegate to Convention be swept off his feet by the loud voice of prejudiced, inaccurate eloquence. Let every delegate read some of the Seabury Series thoroughly, and talk with someone who can help him form his own opinion on the Series. Then let him not forget the real issue that is involved in this coming hot debate—the basic nature and philosophy of the Church.

TEACHER TRAINING:

Two 16mm sound motion pictures have been produced by the National Dept. of Christian Education to assist parishes and missions in their teacher training efforts. The first film, *Here and Now*, introduces us to the boys and girls in a fourth grade class and to their teacher and observer. Some of the leaders' expectations for the following Sunday are voiced. Some of the mid-week experiences of the pupils are seen. The class session the following Sunday is documented. The teacher and observer then discuss the session after the children leave.

The second film, *Going On From Here*, shows the teacher and the observer in their mid-week preparation—

C E Newsletter . . .

discussing their previous session, making a lesson plan, and then executing it the following Sunday. The film discloses some techniques of lesson planning and shows how one session builds upon another.

Both of these films may be rented from The Audio-Visual Film Library, 81 Fourth Avenue, New York 10, N. Y. Fee will probably be about \$7.

Have your teachers subscriptions to *Findings*? From Seabury Press, 28 Levemeyer Pl., Greenwich, Conn. \$2 per year to separate addresses; \$1.50 bundle plan to one address.

JUNIOR HIGH YOUTH GROUPS:

A Junior Young Churchmen's Notebook has been published for the first time by the Youth Division. These are \$1.00 per year, with supplements coming out two or three times during the year. Excellent for Junior High young people and their advisors!

The Episcopal Young Churchmen's Notebook is a must for all Senior Young People's Groups! These are \$2 per year, and well worth ordering now. The Diocese of Western North Carolina also has a Handbook, the revision to which is now under way. This Handbook, however, is only a supplement to the National Handbook mentioned above. These will soon be available.

CLERGY:

Confirmation Classes — What of them? Because the Gospel is learned through the experience of living within the mighty Acts of God, and coming to see ourselves a part of this great Drama that never ceases, Confirmation Classes have changed. They have the "new look" — Or, rather, they may be said to have the "old look" — the look that Jesus gave His "classes" when He met with them. For these so-called "new" methods and

techniques are really a rediscovery of the methods that Jesus used. A description of what to do with a Confirmation class is recorded by the Rev. William Sydnor in the September issue of *Findings* entitled "Reverend Father in God, I Present . . ." This article is to cover two issues, and will be concluded in the October issue. In this first article, we see how the classes begin, the first session, and the several devices used to encourage the children to speak up and feel it is their class, where their individual and corporate concerns are important. In following sessions the group explores why we worship God regularly in church, church manners, and the meaning of the Order of Morning Prayer. Then, through a return to a study of the sponsors' promises they get into the Creed, the Lord's Prayer, and the Ten Commandments.

"My bounden duty" as a member of the Church is used as a summary session the week before the Bishop's visitation. A full discussion of Holy Communion is scheduled for the follow-up session on the Sunday after Confirmation, and the first Holy Communion for the confirmed young people coincides with an instructed communion service for the parish.

In the October issue Mr. Sydnor will conclude his report by describing the work he requires of his class: book reports, memorization, and a final examination.

IDEAS:

1. A series of nine "family night" suppers in six weeks was held last fall at St. Matthew's Church, Evanston, Ill., to help parents and teachers get acquainted with one another, and enable parents to learn first-hand about church school plans for the year ahead. Good idea?

2. A recreation program preceding Junior Choir rehearsal, if held on a

(See page 8)

Salaries . . .

(From page 4)

cluding housing and utilities. If other allowances not ascertained in the former study were added, the increase in total income over the past five years would be around 25 per cent.

Nevertheless, the study shows, two-thirds of the ministers are in debt, the major reason being sending children to

C E Newsletter . . .

(From page 7)

week-day afternoon. This lets off steam from being in school all day, and is an opportunity for truly Christian activity, where we try "to practice what we preach." How the Church speaks and acts on loneliness, prejudice, fairness, forgiveness, etc. may be seen in action (or out of action) here. This period is followed by the rehearsal of music, and a fuller understanding of the great music of the church, and the Prayer Book services.

3. A Quiet Day for Church School Teachers, conducted by the Rector or someone else he might suggest. Saturday is the day suggested because then working men are more likely to be able to attend.

WE SHALL TRY TO DO BETTER!

The Audio-Visual part of your Diocesan Department of Christian Education promises to do better! We hope soon to have a revised list of all available materials throughout the Diocese, plus perhaps even a few new filmstrips most often recommended for use with young people, and with the various church school courses being used in the Diocese. Any suggestions for use? Send them to Jean Webster, Trinity, Asheville.

school or college, high auto costs, ill health, and the rising cost of food, clothing for children as well as adults, and other basic expenses.

One fourth of ministers with indebtedness reported that the amount was increasing, one fourth that it was decreasing, and almost one half that it was remaining the same.

An Ohio minister said, "It should cost a person something to go into church work. But the older I grow, the more I become aware that I don't have any earthly goods — nor a savings account."

After enumerating his unmet financial needs, a Pennsylvania minister wrote, "We want our four children to love the church when they are grown." A preacher from Indiana summed up: "Most people want the preacher to live on earth and board in heaven."

Examining the church's policies toward its employees, the study comments that "the cash salaries paid to ministers . . . are indeed a weak spot, to say the least, in the church's economic practice." It adds that "a pertinent consideration regarding salaries should be what the congregation considers an acceptable scale of living in its community."

The report states that "economic policies of the churches too often reflect an uncritical attitude similar to that of the less enlightened portion of the business community." It concludes, "The churches have an obligation to support by their own example the highest standards in such matters as wages and labor-management relations."

New Arrivals

The Rev. and Mrs. William L. Russell of St. John's, Marion, are the parents of a son, their second. His name: Jonathan.

Kanuga News

A number of folk in the Diocese played important roles in the life of Kanuga this summer.

The Rev. Dr. C. C. Fishburn of the Church of the Holy Cross, Tryon, directed the Conference on the Human situation.

The Rev. A. Rufus Morgan of Frankton taught a course at the Adult-Clergy Conference.

Mrs. Robert Haden of Hendersonville and Mrs. Francis Field of Biltmore conducted workshops at the Conference on Christian Education.

Mr. and Mrs. Hugh E. Bigham of Morganton, and Miss Minna Robertson of Hendersonville assisted in a Children's Mission during the Family Conference.

Mrs. Willard P. Verduin, wife of Kanuga's manager, directed the four camps for girls. Miss Martha Ford of Penland was a crafts instructor, and Miss Doty Jones of Asheville and Miss Terry Verduin of Hendersonville were counselors.

The Rev. J. Roland Whitmire of the Church of the Redeemer, Shelby, was an assistant at the Cub Camp for boys.

Among diocesan young people attending the Leadership Training Conference at Kanuga this summer were Charlotte Blankenship, Nancy Craig and Ginny Simmons of Asheville; Anne Summers and Sharon Atkins of Saluda, Pono Cansler of Kings Mountain, Gwinda Cole of Murphy, Tommy Durnam, Larry Neill and Tom Shepherd of Hendersonville; Jane Page of Lincoln, Mary Yoder of Hickory, Betsy Holland of Arden, Phillip Keller of Weaverville, and Gay Davis of Morganton.

Photo Contest

November 1958 will be "photograph month" for the Episcopal Church, with the announcement by the National Council's Public Relations Division of the Fourth Annual CHURCH PHOTO CONTEST, which will run from November 1 to November 30.

Open to everyone (non-Eiscopalians included) except employees of the Church's National Council and their immediate families, the CHURCH PHOTO CONTEST will award \$450 in prizes for the best photos "portraying the life and work of the Episcopal Church."

Designed to "stimulate and communicate interest in our Church's life and work," the annual contest is a regular feature of the Church's public relations program.

Only black-and-white photographs will be eligible for judging, and photos must be taken within the current Church (liturgical) year, from December 1, 1957 through the close of the contest, the contest rules state.

Both amateur and professional photographers are eligible to compete, and in each of these two categories, first prize will be \$100; second prize, \$75; and third prize, \$50.

CHURCH PHOTO CONTEST entry blanks, rules and further contest information are available from all Episcopal parish clergy or directly from the Church's Public Relations Division, 281 Fourth Avenue, New York 10, N. Y.



Have you mailed your 1957-58 Birthday Thank Offering to The Rev. Rhett Winters, Valle Crucis, N. C., yet? Do so NOW! They all should have been mailed to him by September 1st! He will also fill orders for new Birthday Thank Offering materials!

Confirmations

JULY, 1958:

27—Frances Marian Kinzie (Bishop Binsted acting in absence of Bishop Henry.)

AUGUST, 1958

16—Calvary, Fletcher: Sally Ann Grice; Norma Ann Grice.

17—St. John's, Sylva: Mary Rebecca Murray; Marie Louise Morgan; Ruth Dodd Morgan; Michael Lee Burnett; Barbara Ann Bill.

17—Church of the Incarnation, Highlands: Helen Fant Russell; William Cassius Caye; Shirley Walter Kerns.

24—St. Stephen's, Morganton: Ernest Quincy Houpe.

24—St. Mary's, Morganton: James Daniel Whisnant; Brenda O'Neil.

30—St. Paul's, Edneyville: James Brownlow Blackwell; Charles Creole Freeman; Rosemary Underwood; Douglas Jerry Whiteside; Gary Brad Freeman; Richard Earl Wyatt; Wayne Orville Wyatt; Larry James Whiteside; Vincent Fredick Hudgins; Terry Gail Morgan; Carolyn Ruth Thompson; William Dennis Ledbetter; Harriett Jeanette Ledbetter (Mrs. W. D.)

31—St. Luke's, Asheville: David Francis Crowe; Roscoe Sloan Besser; James Herbert Olinger; Hilton Revells Freck; Dian Freck; Linda Freck; Mary Louise Freck (Mrs. H. R.); Leah Rae Nichols; Sue Crowe.

SEPTEMBER, 1958:

2—St. George's, West Asheville: Patricia Ann Loveridge.

7—Church of the Epiphany, Newton: Mavelean Marie McAllister.

7—St. James', Black Mountain: Elena Diane Miller.

7—St. Andrew's, Mt. Holly: William Leroy Ballentine; Eva Nell Ballentine (Mrs. W. L.); Frank Nimmons Craven; Edith Kathleen Rankin; Barry Lyerly Tompkins.

14—St. Paul's, Wilkesboro: Rose Lynn Hill Harvel; Donald Ridgeway Eddy.

DELEGATES — AND SPOUSES — READY FOR CONVENTION

The bishop reports that all delegates and alternates to the General Convention plan to make the trip.

Also some of the men are taking their wives along. And, some of the delegates to the Triennial Meeting of the Women of the Church are taking their husbands with them.

PATTERSON SCHOOL HAS FULL ENROLLMENT

Patterson School began its fall term last month with a full enrollment of 82 pupils.

George F. Wiese, superintendent, said he turned away more than 20 applicants by letter and doesn't know how many he said "no" to by 'phone.

All this indicates a need for additional dormitory space.

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Biltmore, North Carolina

The Bishop's Calendar

CTOBER:

- 8-18 General Convention, Miami, Florida.
- 19 11:00 AM Church of the Redeemer, Shelby.
- 24 Woman's Auxiliary District II Meeting.
- 25 Woman's Auxiliary District I Meeting.
- 26 9:00 AM Church of the Holy Comforter, Andrews.
11:00 AM St. Barnabas', Murphy.
3:00 PM Church of the Good Shepherd, Hayesville.
7:30 PM Church of the Messiah, Murphy.
- 30 Woman's Auxiliary, District IV, Gastonia.
- 31 Woman's Auxiliary, District III.
-

Flatland Tourists Win Bishop's Favor

All Saints, Linville, poured \$1,039.79 to the bishop's Discretionary Fund during his visit there this summer. The Church of the Incarnation, Highlands, added \$525.06 when the bishop visited there.

Both churches have heavy summer tourist populations.

Small wonder the bishop smiles at the mention of the word, "tourist."

Intheoaks Being Used

A total of 3,300 persons this year have used Intheoaks, diocesan center at Black Mountain, for conferences, visits, meetings, or recreation.

While this is an encouraging figure and shows that the center is being used more and more as a center of diocesan activities, there is a sobering note, too.

The center is still operating in the red and the 1958 deficit to date is \$6,600.

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Catalogue and Book of Views furnished upon request.

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NOV 7

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 9

November, 1958

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HENRY E. COLTON

District Representative

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

Published monthly, except January and June, by the Department of Communications and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

J. Hart Snyder.....Editor

William F. Toms.....Bus. Mgr.

The Bishop Is 'Middle' Church

The first thing the Right Rev. Arthur Carl Lichtenberger did after his election as the new Presiding Bishop of the Protestant Episcopal Church was to take a swim in the luxurious Deauville Hotel pool. He told his wife, Florence, that he intended to keep on swimming east but she prevailed on him to stay in this country. The handsome, gray-haired churchman who heads the 3,000,000-member denomination was born in Oshkosh, Wis., fifty-eight years ago. His father was a grocer and as a youngster Lichty peddled newspapers in the streets of his home town.

Most churchmen think that their bishops made a good choice for the office that is known to them as the "P. B."

Bishop Lichtenberger is regarded as an able administrator, a devoted pastor and one of the brainiest men in the church.

He is not too "high" or too "low." In general he treads the middle path, neither too far left where the more "protestant" Episcopalians walk, nor too far right toward the Anglo-Catholic processionalists.

The Bishop took the lead at the general convention in explaining the complexities of the Church of South India.

The church was formed in 1946 by a union of Anglicans, Methodists, Congregationalists and some Reformed groups. Since some of the ministers of the new church were not episcopally ordained by bishops whose powers are traced to the original apostles, there has been some uneasiness among Episcopalians about the South India church.

Bishop Lichtenberger was largely responsible for a vote of the House of Bishops that assured recognition by his church of the episcopally ordained min-

isters of the united body.

The churchman believes that the dedicated layman is one of the church's stoutest pillars.

Litchy sang in the boys choir at Trinity Church in Oshkosh and played football on his high school team.

His paternal grandfather, Peter, was an immigrant from Alsace-Lorraine who came to Oshkosh by ox team in the middle of the nineteenth century.

The Lichtenbergers have a 30-year-old son, Arthur Tate Lichtenberger of Westfield, N. J., and three grandchildren.

Bishop Lichtenberger once lived within walking distance of the old Braves ball park in Boston. He is still a Braves fan and managed to watch some of the World Series on television.

The churchman likes to fish, garden and play the piano. He relaxes on all these counts during the summer at a cottage in Vermont.

While none of his colleagues would speak for quotation, it was learned the new Presiding Bishop won the election on the third ballot by a majority vote of the 150 Bishops present.

The church's 650-member House of Deputies later concurred with the Bishops in their choice. The two legislative arms of the denomination must approve each other's actions before decisions become final.

Bishop Lichtenberger will probably be installed in January at the Cathedral of St. Peter and St. Paul in Washington. He will serve until 1970, the convention year nearest his sixty-eighth birthday.

He succeeds the Right Rev. Henry Knox Sherrill, who was elected head of

the 3,000,000-member church in 1946.

The Presiding Bishop-elect served as Dean of Trinity Cathedral in Newark, N. J., from 1941 to 1948. For the next three years he was Professor of Pastoral Theology at General Theological Seminary in New York. He was elevated to the episcopacy in 1951 and has served the diocese of Missouri as its Bishop since 1952.

He is a graduate of Kenyon College, Gambier, Ohio, and the Episcopal Theological Seminary, Cambridge, Mass.

Early in his career he was a professor at St. Paul's Divinity School in

Wuchang, China, and served as rector of Grace Church in Cincinnati and St. Paul's Church in Brookline, Mass.

Bishop Lichtenberger is chairman of the church's Joint Commission on Theological Education.

The new Presiding Bishop will take office Nov. 15 when Bishop Sherrill reaches his sixty-eighth birthday, the mandatory retirement date. His official residence will be in Dover House, Greenwich, Conn., and his office at 281 Fourth Avenue, New York.

Bishop Lichtenberger is the 21st elected to the presiding office in the nearly 200-year history of the American church.

St. John's, Haw Creek, has purchased the lot at the back of the church to be used as the site of a parish house.

A building fund for the parish house was begun several years ago and architectural drawings have been prepared. Work on the building will begin when sufficient funds have been collected.

The Rt. Rev. Robert Erskine Campbell, Order of the Holy Cross, West Park, N. Y., retired bishop of Liberia, Africa, and a former headmaster of St. Andrew's School, St. Andrew's, Tenn., spent a few days in the diocese last month.

News Notes

Meditations on the Creed, the Lord's Prayer and the Ten Commandments, written by the late Rev. Dr. Arthur M. Aucock, longtime rector of All Saints Memorial Church, Providence, R. I., and since his retirement a member of All Souls, Biltmore, have been assembled in booklet form and mailed to his close friends.

A preaching mission is scheduled in St. John's, Haw Creek, the week of November 9.

Bishop Henry will be the principal speaker on the 11th, 12th and 13th.

Speakers for the other dates had not been picked at press time.

Miss Sherry Whelan, daughter of Mr. and Mrs. Donald E. Whelan of Franklin, and Miss Carolyn Haithcoch, daughter of Mr. and Mrs. Howard Haithcoch of Dillard, Ga., have been inducted into the Guild of St. John the Divine, a student social service organization at Margaret Hall School, Versailles, Ky.

Both girls are members of St. Agnes' Church, Franklin.

Convention Highlights

From AP and UPI Reports

The bishops urged obedience to court orders for school integration, saying that any other course amounts to civil revolution.

In one of the most pointed pronouncements ever issued by an ecclesiastical body on the clash between segregationists and the court the House of Bishops said:

"It generally has been clear that the right of civil disobedience and of revolution should be undertaken by Christians only for the gravest reasons of conscience and as a last resort."

The resolution, approved by a vote of 73 to 58, with some Southern bishops opposing it on the floor for tactical reasons, said Christianity historically has taught the faithful to "obey the civil law under which they live."

Bishop Sherrill, in his opening address to the convention, said the nation and the world are torn by problems of pace, uses of nuclear energy, family disruptions, racial tension and other grave issues and the Church must face them boldly.

"Many people are confused and they have a right to look to their church for spiritual guidance," he said.

Florida's Gov. Leroy Collins, an Episcopal layman, called upon church leaders for "new ideas" to solve the nation's racial crisis — with respect both for law and Christian principles.

He told the convention that the answer "will not come from the extremists on either side."

Any solution to the race problem must "be idealistic and at the same time

embrace reason and common sense," he said.

"The most tragic aspect" of the situation is "the lack of effort to find a constructive way out of the darkness," he asserted.

The United Thank Offering of the Woman's Auxiliary totaled a record \$3,869,985. This is \$660,000 more than was ever given before.

A proposal that the words in the Lord's Prayer, "lead us not into temptation," be changed to "let us not fall into temptation," was shunted aside by the bishops.

The House of Deputies overwhelmingly turned down a proposal to permit women to serve as deputies to the General Convention. It was the third successive triennial convention to defeat such a move.

The bishops defeated a proposal to limit the term of office of the presiding bishop. The proposal, passed by the House of Deputies, would have limited the term to 12 years or until age 68. Under present rules, the P. B. holds office until he is 68, regardless of his age when he assumes the post.

The Scriptures permit moderate drinking but the misuse of alcohol is a horror, a Commission on Alcohol reported.

The Seabury Series for Sunday School teaching won strong endorsement in the House of Deputies which overwhelmingly defeated a proposal to junk the program.

C E Newsletter

Department of Christian Education

ADVENT CORPORATE COMMUNION

It looks like the biggest of all years for the Advent Corporate Communion for Men and Boys in this Diocese. Jack Reeves (Diocesan Chairman of the Laymen's work) announces that several parishes are planning after-communion breakfasts, and invitations are now being sent out by the Keymen or other Laymen's organizations.

Advent Approaches—this year it is November 30, so make your preparations now! You may order these materials from The General Division of Laymen's Work, 281 Fourth Ave., New York 10, New York.

Invitation Cards—FREE!

Posters—FREE

Offering Envelopes—FREE!

If there are any churches in this Diocese which have not ordered these materials, DO SO AT ONCE! The 281 office says "We always run out by mid-November."

"ADVENT TELLS US CHRIST IS NEAR"

Advent holds much meaning for all of the Church Family. It can be made meaningful in the religious life of every member, "from the cradle to the grave." The following is meant to be a list of suggestions that perhaps YOU might find useful in some way among your church family members:

1. THE MAKING OF AN ADVENT WREATH (to be used in homes and in the Church on Sundays too. There is great Christian symbolism in this project, and is something that can be most meaningful to little children as well as us older folks. Details of the HOW of such a project may be found in the book *Action Through The Christian Year*, Quist. Seabury Press. \$1.00. There is a limited number of "home-

made" Advent Booklets available upon request at Trinity Church, Asheville. One to a parish or mission as long as they last will be sent gladly. These are helpful for families who wish to make Advent an exciting time and a religious time for one another.

2. WHAT ABOUT A CHURCH SERVICE to usher in this "violet season." Such a service is found in the drama service *The People Were In Expectation*, Harold Bassage. Seabury Press. 65¢ each. A minimum of nine copies are needed to produce this very simple, but most effective service. "Having a part in this service has been an experience for me I can never forget." "I can never say how much this has meant to me." These comments were made by people having been a part of such service in one parish in the Diocese.

3. Watch in your stores for ADVENT CALENDARS! They are fun for little folks—and even bigger ones! The ones printed in Europe are the most attractive usually, but they are all fun.

4. FAMILY READING IN ADVENT? It is fun anytime, but maybe Advent is a good time to start. It is part of living together, and can do much to draw a family closer. Bible, Bible stories, a book like *God So Loved The World*, Elizabeth Goudge, etc. make grand family reading.

"CHRISTMAS TELLS US CHRIST IS HERE"

Christmas books are fun to give and fun to receive. We have had a request for a list of suggestions for books for all ages at Christmastime. So here it is. Not all are about Christmas, but all are Christian, attractive, readable, and can be read by the recipient himself, or by families together.

If Jesus Came to My House, Thomas. (Mowbray, and Macmillan. \$1.00.

A Stands for Angel, Ibid. \$1.00.

One Little Baby, Ibid. \$1.00.
Our Father, Ibid. \$1.00.
If I'd been Born in Bethlehem, Ibid. \$1.00.
The Animals Came First, Welch, Oxford University Press.
Thank You God, Vivyen Bremner, SPCK, London. About \$1.
The Boy Jesus, Pelagie Doane, Oxford University Press, 1953. The story of Jesus from His birth to the day when He talked with the teachers in the Temple.
Always There Is God, Robbie Trent, Abingdon-Cokesbury, about \$2.00.
What Is God Like? Robbie Trent, Harper Bros. \$2.00. Grand for family reading.
Star of Wonder, Rbt. Coles, and Frost. A Whittlessay House Book. \$2.25. The story of the Christ Star. By the Chairman of the Hayden Planetarium. McGraw Hill Co. 1953.
God So Loved the World, Eliz. Goudge. An adult book for all the family. The story of Christ's life. Beautifully done. Coward-McCann. 1951. About \$2.75.
The Gift, Helen Hull, Macmillan Co., 1957. \$2. All ages. Family reading.
Of course *The Littlest Angel*, Tazewell, Children's Press, Chicago. Family reading.
In Clean Hay, Kelly, Macmillan Co., 1953. \$1.25. All ages. Family reading.
Threem and Domingo, Bro, Doubleday and Co. 1953. All ages. Family reading.
Now Over Bethlehem, Milhous, Chas. Scribner's Sons, 1953. All ages.
1000 Years of Christmas, Earl Count, Henry Schuman, N. Y. 1948. \$2.00. All the family.
The Children's Christmas Carol, Spyri, Prentice Hall Co, 1957. \$2.95. Nice for family reading.

These books are only a very few of the wonderful ones to be enjoyed by everyone at Christmastime. They may be ordered or purchased from any bookstore. Let us not forget the Bible in any of its translations: the King James, or

the Revised Standard, or others. The beauty of the Christmas story as found in St. Luke's Gospel is unexcelled, and the reading of this together as a family ought to be a part of every Christmas in every home.

"IN EPIPHANY WE TRACE . . ."

Next month we shall talk of the Mission Study Program for the coming year. EPIPHANY, the Church's Missionary Season comes right after Christmas, and is a good time for this mission study. We then leave time during Lent for Lent — which we have found so hard to do amid studies of Japan, Haiti and the like during this pre-Easter season. If you agree that Epiphany is the logical time, be ready to order the first of December! Clergy have already received packets of these materials!

Do you have a Handbook that will help? Here are three suggestions for BIG helps!

Leading Adult Classes: A Handbook, Seabury Press, Paper.

You Can't Be Human Alone, Kuhn, Seabury Press. Paper. 40¢.

New Ways to Better Meetings, Straus and Straus. The Viking Press, 1957. \$2.95. Super and fun to read!

QUESTION BOX

No Questions This Month!

A GEM (of an idea) FOR MEN!

Jack Reeves, Diocesan Keyman, adds this last-minute, and all-important news! All men in the Diocese will be interested in the *Handbook* recently published by the men of All Soul's, Biltmore. This comprehensive book contains a Forword (by the Rector, the Rev. Cornelius A. Zabriskie), By-Laws, A Constitution, A Service of Institution, Charges, List of Members, Officers and Group Chairmen. This booklet would be helpful to any parish setting up a men's organization or to any group already "in operation."

A Letter From The Bishop To The Diocesan Family:

My dear friends:

September 29, 1948, was a memorable date in my life. September 29, 1958, was a date on which I was moved even more. After ten years of working with you in the spread of Christ's Kingdom, I have come to love all of you. To have that love returned, as was demonstrated on this last September 29th, makes me feel very humble and grateful for the opportunity of working with such a group. Your gifts to Mrs. Henry and myself were most appreciated. The many letters, telegrams, cards, and other greetings that I received on this date drew me closer to those who were unable to be at the reception. I cannot adequately convey my gratitude to those who arranged the wonderful reception and carried out the plans in such a gracious and efficient way. I was told that every branch of the Woman's Auxiliary throughout the Diocese had some part in it. I know there must have been innumerable committees, and to all of them I wish to express my appreciation. To the young people who helped with the parking of cars and in other ways, my sincere thanks go. And to everyone who rejoiced with us at the reception — I thank each one.

The appreciation expressed by the whole Diocese on the occasion of my tenth anniversary as Bishop moves me to do everything possible during the coming years for the strengthening of the Diocese. May God bless each one of you.

M. GEORGE HENRY

MR. or FR.?

Some priests prefer to be called Mister; others prefer Father.

The Churchman editor frequently finds himself in a quandary in the matter, and only the clergy themselves can resolve the dilemma.

Please write the editor, care P. O. Box 2154, Asheville, and state your preference.

It will save him from some future faux pas.

ANNIVERSARY PICTURE

On the tenth anniversary of Bishop Henry as Bishop of this Diocese, a picture was made of him. If any mission or parish would like a copy of this picture to be hung in the rectory, study, or parish house, the Bishop's Office should be contacted. Several of the clergy, upon their request, have received such pictures for use in their parish houses. But it is not the wish of the Bishop to send them where there is no use for them.

Thompson Orphanage and Training Institution

Charlotte, North Carolina

OPERATING FUND

Cash Receipts and Disbursements, Year Ended September 30, 1957

The Union National Bank, Charlotte, N. C.

BALANCE—October 1956 (Prior Audit).....\$ 2,153.82

RECEIPTS

Parents and Relatives	\$ 7,169.30	
Duke Endowment Fund	6,579.28	
Interest—Trust Fund	33,884.57	
Diocese of N. C.—Church Program.....	4,500.00	
Diocese of N. C.—Thanksgiving Offering.....	24,769.98	
Diocese of W. N. C.—Thanksgiving Offering.....	2,614.04	
Diocese of E. N. C.—Thanksgiving Offering.....	7,198.39	
Memorial and Special Gifts.....	5,049.18	
Allowance Fund	100.00	
Refunds, Gas, Food, Phone, etc.	733.69	
Farm Income	8,954.76	101,553.19

\$103,707.01

LESS—Disbursements

95,843.73

BALANCE SEPTEMBER 30, 1957.....\$ 7,863.28

First and most important of all the gifts to this institution was that of the family of Mr. Lewis Thompson of Berke County, North Carolina (Diocese of East Carolina) whose name the Institution bears. Mr. Thompson was a friend and parishioner of The Rev. Benjamin S. Bronson, who later became Rector of St. Peter's Church in Charlotte in February, 1867. Mr. Bronson recognized the great need of the South after the Civil War for good schools, and attempted a church school, and while struggling to establish the school in the parish, the family of a deceased friend and parishioner, Mr. Lewis Thompson, gave him a considerable sum of money, several thousand dollars, toward his work. With the money and other funds Mr. Bronson bought land near Charlotte. The deed from The Rev. Benjamin S. Bronson and wife to the Trustees of the Diocese of North Carolina, (all of North Carolina at that time) for about 61 acres is recorded in

Book 57, page 243 of the Mecklenburg Registry, being dated Jan. 1, 1886, and that deed decrees that the name of the Institution be, "The Thompson Orphanage and Training Institution."

In 1910, the Board of Managers proposed to establish a permanent endowment fund. The first contribution entered in 1910 was from Mrs. Mary E. Fonville's estate in the sum of \$196.75. Today this fund has grown to \$516,890.22 and the interest from this fund is one of our chief sources of support. Contributions to this fund are always welcome.

The Thompson Orphanage has been swallowed up by the fast growing city of Charlotte. The piece of land that Mr. Bronson bought near Charlotte is now the heart of the city. Because of this city growth and the need of elbow room, in 1945 we bought a farm located 8 miles east of Charlotte. Over the years we have added to this piece of

land and the farm now consists of 422 acres.

In 1952, the Board of Managers appointed a committee to work on a plan to lease the city property and work toward moving to a new site. August 15, 1955, 40 acres was leased to the Rouse Co., of Baltimore, Md., for a regional shopping center. The rental from this lease is placed in a Building Fund to be used for building on a new site. This year, 1958, a contract was given to build a complete Dairy Farm Processing operation. July 23, 1958, our cows were moved to the new site. It has been necessary to borrow funds to supplement the rental to pay for this construction. Over the years, the rental will pay for our buildings. Our current expenses will continue to be the responsibility of our Episcopal Churches of North Carolina.

With this information, I hope you will have a clear picture of our finances and will continue to give us your loyal support.

M. D. Whisnant, Supt.

DEADLINE FOR NEWS

Does your church ever have news which might be of interest to other churches in the diocese?

Of course it does.

So, why doesn't someone write *The Churchman* and tell us about it.

Don't worry about sentence structure or anything like that. Just tell us the facts and we'll try to present them in readable form.

You should plan to get your news in by the 10th of the month preceding publication. We try to go to press on

the 15th, so we can be in the mails by the 1st.

Send your news to *The Highland Churchman*, P. O. Box 2154, Asheville.

PICTURES

The Churchman has been running very few photos in the past few years, mainly because it has been operating on a limited budget.

Pictures add interest to any publication and we want to run as many as we can. But there is the matter of cost.

It costs \$4 to make a single column cut and from \$5.15 to \$8 for a double column cut. (The price depends on the depth of the finished cut.)

If any parish or mission, or church group, has a newsworthy or interesting picture, send us a large (nothing smaller than 5 x 7 inches) glossy photo — and a suitable check — and we'll see that it runs in an early issue.

Pictures of prominent or interesting parishioners; new parish houses or churches under construction, parish or mission activities, and active lay groups or meetings will be especially welcome.

Our address: P. O. Box 2154, Asheville, N. C.

TARDY ISSUE

Well, if this issue of *The Churchman* is late — and at this moment we suspect it will be — we have an alibi.

The editor broke his hand to climax the World Series. (It just so happened that the Series was on the week of his domestic accident.) On top of that he was slated to be out of town the week when he should have been reading proof and "dummying" the pages.

IMPORTANT

In the near future the postal service will not deliver magazines and third-class mail to addresses in zoned cities where the zone number is not shown, or to route numbers when the box number is not given.

Please check your address on this issue of *The Highland Churchman* and if your zone number or route number does not appear on the label, please notify us at once on the coupon below, or by a post card.

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Morning Prayer & Sermon 11 A. M.

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Class 10 A. M. Nursery 11 A. M.

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DEC 16 1958

The Highland Churchman



The Official Publication of the Diocese of Western North Carolina

Vol. 28 — No. 10

December, 1958



GOD comes to us at Christmas; we do not go in search of Him! This we know when we believe that Christmas really happened. If Christ is Saviour and Lord, then He is always coming to us, seeking us, reaching out to us. We have only to turn and open our hearts and there He is.

When someone asks how can we keep Christmas in such a world as this, what do we say? We say that it was into a world like this that Christ was born; in fact, it was this very world. It is not the circumstances of our lives but the coming of Christ that makes us joyful.

Do we have a sense of expectancy as we celebrate Christmas? Or do we make a brave effort to be gay and try to bring before our eyes for a time the picture of the manger, the Mother and Child, the shepherds and the angels and wise men? If you have tried, then you know how such a picture always seems unreal. The picture fades, as figures on a screen in a theater fade, because we are not involved; those figures re-created in our imagination never move towards us and take us into the action.

To keep Christmas is not to go in search of what is called "the Christmas spirit"; it is to know that God in Christ is forever moving towards us, calling us to be His people and do His will. We hear the cries of the suffering and the homeless and the persecuted and God will not let us turn them away. He is drawing us to Himself that His care for all men may show itself in our lives.

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The Highland Churchman

P. O. Box 2154

Asheville, N. C.

J. Hart Snyder.....Editor

Published monthly, except January and June, by the Department of Communications and Stewardship of the Diocese of Western North Carolina at Asheville, N. C. Second class mail privileges authorized at Asheville, N. C. 5c per copy; 50c a year, \$1.00 a year mailed outside the Diocese.

William F. Toms.....Bus. Mgr.

Perry is Chosen Educator-Missioner

The Rev. James Y. Perry, Jr., rector of Grace Church in the Mountains, Waynesville, has been appointed Diocesan educator-missioner and will begin his work Jan. 1.

Bishop Henry, who announced Mr. Perry's appointment, said he will be a "sort of trouble shooter for the bishop's office," and serve as the bishop's representative in conferring with mission committees and vestries on matters and problems of the various churches.

He also will be a religious education consultant for any parish or mission in the Diocese.

Mr. Perry has been in Waynesville more than four years, and was ordained there on Dec. 12, 1954. A native of Columbia, S. C., and the fourth generation of his family to enter the ministry, he received his theological training in St. Luke's, Tenn., and at Berkeley and Yale Divinity schools.

He is a grandson of the late Rt. Rev. Alexander Guerry, bishop of South Carolina.

Glasgow Ordained

Mr. Joseph Rodney Glasgow was ordained a deacon in St. Paul's, Edneyville, on Nov. 1. He will serve both St. Paul's, and the Church of the Transfiguration, Saluda.

Mr. Glasgow comes from Littleton, and is a graduate of the University of North Carolina and the seminary at Nashotah House, Wisconsin.

Father Sill Dies

The Rev. James B. Sill, a minister for 61 years and for 47 of those years an active priest in the Diocese of Western North Carolina, died in Tryon on Nov. 18. He was 87 years old.

A native of New York, Father Sill had served churches in New York, Connecticut, Tennessee and North Carolina. During his ministry in North Carolina, he was rector of churches in Rutherfordton, Shelby, Fletcher and Asheville.

He retired in 1944 but continued until recently to conduct services in churches of the Diocese. He had resided in Tryon since his retirement.

As historiographer of the Diocese, he wrote histories and sketches of the various churches of the area.

He had by far the longest record of active service of any priest in the Diocese.

His father and his brother also were Episcopal ministers.

Father Sill came to Western North Carolina in 1910 and served successively in Rutherfordton; Calvary, Fletcher; Church of the Redeemer, Shelby; St. Luke's, Asheville, and Church of the Redeemer, Craggy (Asheville).

Services were conducted in St. Mary's, Asheville, on Nov. 21. Bishop Henry and the Rev. Paul Chaplin, rector of the church, officiated. Burial was in the cemetery of Calvary Church, Fletcher.

Haskell to Return

The Rev. Louis A. Haskell will again direct the Adult Conference at Kanuga in 1959.

Shelby Centennial

The Church of the Redeemer, Shelby, celebrated its 100th anniversary the weekend of Nov. 14-16.

Taking part in the observance were six ministers who at one time served the congregation. They were the Rev. John C. Granger (1937); the Rev. Frank Bloxham (1940); the Rev. Tracy Lamar, first resident minister there since 1862 (1942-44); the Rev. Boston M. Lackey, Jr. (1946-48); the Rev. William H. Anthony (1949-54), and the present rector, the Rev. Roland J. Whitmire.

More than 100 persons attended a banquet on the 14th and heard the six give brief remarks on the growth of the church. The Redeemer became a parish in 1952. Bishop Henry also spoke at the banquet.

The Rt. Rev. R. E. Gribbon, retired bishop, also took part in the celebration.

The Rev. James B. Sill of Tryon who for many years served the church, was to have been honored guest but was prevented by illness from attending. (He died on the 18th.)

Valentine Installed

The Rev. Frederick F. Valentine, Jr. was installed as rector of St. Phillip's, Brevard, at services on Nov. 9.

He succeeds the Rev. Frank E. McKenzie who now is rector of St. Paul's, Wilkesboro. A native of Philadelphia, Pa., he comes to Brevard from Elkins, W. Va.

Migrant News

Another fine season of work among Migrants has ended. In this seventh year of the Migrant Ministry sponsored by the State Council of Churches, ten full-time summer staff workers served in the camps of six counties in the two child-care centers.

An almost complete turn-over in both staff and local committee leadership this year did not impair the program's efficiency. New workers stepped in to do a splendid job, and lay the ground-work for what is hoped will be even a greater ministry in the future.

In the Hendersonville area, Mr. Roy A. Huggins, an active Baptist layman and businessman, stepped into the chairmanship of the local Welfare Council which co-sponsors the program with the Council of Churches, succeeding Henry Dutton. Mrs. C. W. Kuykendall became Migrant chairman, succeeding Ralph Canfield, who was forced to reduce activities due to health. Serving the Child-care Center was Miss Hortense Potts, Flat Rock, director; Miss Iredella Meetze, Spindale; Mrs. James Hardy; and Mrs. Sueise Edwards, Hendersonville. James Hardy again served in the camps here. Miss Eva Smith, an employee of the Welfare Department, also assisted in the camps, working with small children. Three camp nurseries were begun, with hopes that this may become a new feature of the Migrant program.

Cory's Mother Dies

Mrs. Sarah Elizabeth Greene, mother of Harold Cory of All Souls', Biltmore, died Nov. 14 at her home in Providence, R. I. She was 84.

Mrs. Greene was a frequent visitor here in the past 25 years and while in Asheville attended All Souls.

The National Council Serves You

Public Relations Division

(Here is another story in the series, The National Council Serves You.)

Very much like the human nervous system, the National Council's Public Relations Division is a complex and vital part of the life of the Church. Just as man receives information from his various senses, the news is gathered by the Division; as man assimilates information and translates it into action, the Division sends out important news and information to people in diocese and district, parish and mission.

The Division is mainly concerned with making the Episcopal Church better understood everywhere, and with giving an objective and informative view of the many facts of the Church's work. This is called public relations. As Douglas A. Bushy, the Division's officer, says, "Good public relations doesn't just happen. There is a tremendous need for the Church to be articulate, and for this to happen there must be planning, hard work, and a continuing deep concern with communication in the Church."

The two major areas of the Division's work are getting and giving out news and information. The answer to the question of getting news is graphically illustrated by the busy telephone and pulsing mail packets at the Division's office at National Headquarters. Among the publications from which news is garnered are bulletins and papers from religious and secular news sources strung from South Africa to Japan. Close relations are maintained with the various Churches of the Anglican Communion as well as with personal contacts everywhere. The information is shared with the Church at large. Otherwise, many an item of great interest would never reach the eyes and ears of people beyond a small radius.

Another means of getting news is the special coverage of important meetings. When the House of Bishops, the General Convention, and other bodies, including the National Council, meet, there is a pressroom nucleus of the Public Relations Division on hand to report the actions to the rest of the Church. An example of this service was the daily newspaper including highlights of both the Triennial Meeting of the Woman's Auxiliary and the General Convention in October. It is interesting to note that the Division's head served the General Convention as its Press Officer rather than as a representative of his Division.

Spreading the news the Division gathers is accomplished in several ways. Especially important is the liaison maintained with people whose full time work is the dissemination of news and trends of the religious life of the country and world. The Religious News Service, The United Press International, and the Associated Press are examples of this kind of contact.

News is sent directly to daily and weekly newspapers in this country and abroad, as are other periodical publications. The Division also keeps in touch with the news offices similar to its own in many countries and in other Churches. Even such specialized publications as a television trade magazine or a planned parenthood magazine benefit from news releases concerning their special subject matter.

A monthly clip sheet for editors, *The Church in Action*, goes to every parish and is of interest to Episcopalians as well as non-churchmen.

Eighty-seven diocesan publications receive information and filler material

(Continued on page 9)

C E Newsletter

Department of Christian Education

Have You Heard ?

About these new materials (mostly books!) now available and recommended:

1. *The Layman's Ministry* — A modern approach. A manual on the philosophy and organization of laymen's work. 25c from 281 Fourth Avenue, N. Y. 10, N. Y.
 2. *Bigger Than Little Rock* by the Rt. Rev. Robert Brown, Bishop of Arkansas. A challenging presentation of the Little Rock integration crisis as a national and international matter which every Christian must face. Seabury Press, \$3.50.
 3. *Besieged City: The Church in the World*, by Denis Baly, is about the real vocation of the ordinary man; to enable the Church, through him, to overturn the world. Seabury Press, \$2.95.
 4. *This Church of Ours*, edited by the Rev. Howard Johnson, written for laymen and inquirers wishing to know more about the Church, is a powerful collection of essays by such men as Powell Mills Dawley, Stephen Baynem, Jr., Albert Mollegen, and Theodore Wedel. Subjects include Our Heritage, Our Personal Life, and Our Life in the Nation and World. A fine Christmas present!
-

Joint Study?

A study pamphlet on Juvenile Delinquency called **THE CHURCHES AND JUVENILE DELINQUENCY** by Robert and Muriel Webb (N. Y. Association Press, 50c), can well be used by either adults or young people. This booklet points up the responsibility of the churches on this matter, gives a brief summary of contemporary Christian thought on the subject, and sug-

gests ways in which churches may move forward. In Mississippi, young people on the Youth Council worked with the executive committee of the diocesan youth department to make up a study outline on this book. They used the outline in some very successful summer workshops. The outline, which follows the book's contents is a stimulating basis for youth or adult discussions. Write to the National Council's Department of Christian Social Relations, 281 Fourth Ave., N. Y. 10, N. Y., for a copy of this outline! As far as we know, it is free!

What of The Young Churchmen ?

Are your young people being helped to take part in the "Corporate Acts" of all young people in the Church? The first one, took place Sept. 7, was a Corporate Holy Communion, but if you missed this one, your group is not too late to get in on the rest of them!

1. The Mission Study, which this year is exciting and bound to make a hit. Made up of a series of meetings on Behold the Church, by C. Kilmer Myers. Young people go for both the author and his previous book *Light in the Dark Streets*.
2. The Feast of Lights service, on January 6 or during Epiphanytide. Get materials from the National Dept. of Youth, 28 Havemeyer Pl., Greenwich, Conn. Or you may already have such a service. They come simple or complicated.
3. Youth Week, January 25 to February 1, has as its theme, Dare We Live in the Household of God? The theme is closely related to **BEHOLD THE CHURCH**. Write to Greenwich for materials, or you'll find them in the **YOUNG CHURCHMEN'S NOTE-**

BOOK that every youth group ought to subscribe to at \$2 per year.

4. Day of Prayer for Students, February 15, gives all students the opportunity to meet in worship. Details in the HANDBOOK!
5. Episcopal Young Churchmen's Sunday, May 10, is a day of witness in the parish church for the young people in the parish family. You'll need the NOTEBOOK!
5. The Youth Offering Project, May 24. In 1959 it is the International Christian Youth Exchange Travel Fund which makes possible a high school student exchange between churches and families overseas and in the U. S. Get that NOTEBOOK!

What About Music ?

(Contributed by Mrs. Richard Ford, Organist and Choir Director, Trinity Church, Asheville.)

Did you know that the music program of your Church is part of the Christian Education program, too? If you haven't thought about it before, this may come as a surprise, because so often we think of Church music only as something that entertains us or plays on our emotions. It is true that music can entertain or make us feel happy or sad, but Music in the Church is an important medium for bringing people closer to God and a better understanding of what He intends for us. The choir is one of the best agents for helping us in this way. BUT, you ask how can this be true in my church where we have only a small volunteer choir? Any choir can and should be a group of people learning together for the better worship of God and for a better understanding of the Christian principles of working and living together.

There are many facets of this learning process but here are a few thoughts that might be helpful to you:

1. Members of a choir are always learning more and more about the Prayer Book and its use. They must know each part of the worship service so

they will know when to sing and when to respond to the prayers because they help the congregation toward a fuller participation in our corporate worship.

Children's choirs should devote part of their rehearsal time to the study of the service itself.

2. A choir is made up of all kinds of people who are brought together for many reasons. Naturally everyone is not the best friend of everyone else, but here is a wonderful place for learning about acceptance (which is God's acceptance as channeled through people) in spite of what kind of person each of us is. People who sing together every week develop a fellowship that is hard to beat!
3. And, of course, a choir is always learning new music to the Glory of God. This is sometimes the hardest lesson to learn, the fact that music is learned not for the people or for showing off the choir, but simply to the Glory of God — It must be humbly presented to God as an offering from His grateful congregation.

Music as a means of Christian Education is not in any way limited to the choirs of your church. Every member of the Church should make an honest effort to learn and sing the canticles and hymns with a joyous spirit. It is also each person's duty to learn the new hymns that are used on various occasions. All hymns were new once! Every hymn in the 1940 *Hymnal* was chosen after much thought and deliberation on the part of many Church musicians, and each one has in it some lesson that each of us can learn. Of course, we love the old familiar hymns and we should sing these hymns; but do we not have a duty to be always trying to grow into a fuller spiritual life? Then, why not let a new hymn help us to this?

Competition

It is time to look behind the competitive system as an approach to Christian Education! Is competition compatible with Christian fellowship?

C E Newsletter . . .

In one church school a teacher said, "We don't care what system we use to attract the youngsters. All that we ask is that the children come." In this school, awards are given, year after year in the nature of pins, stars, etc.

Teachers say they use these outward incentives as a means to an end. They attract the children to begin coming. Then they get interested, and perhaps they keep on coming to acquire the pins and buttons.

DOES ALL THIS REALLY WORK? Let's look at Mary. Attracted through a junior class contest, she came, uncertain and insecure. Seeking acceptance, she competed and lost. Inwardly crying, "unfair," she now draws her picture of the church from this one experience. Christianity is not positive for her. It is negative. Like many other young people, Mary has been lost to the church through the detrimental practice of rewarding winners and hurting losers . . .

"But competition is such an accepted part of our everyday living," some protest. Still the competitive system is by nature divisive. It pits one person against another in an effort to win material gains. As he grows older his philosophy of life is shaped by such motives — material things first, spiritual attainment second.

The church is a fellowship. Its work is to make a Christian community by enabling people to become one in Christ. Competition can not do this. Sharing can. The teaching of Jesus made it plain to us that he who serves most is highest.

In the best methods of Christian Education, recognition is not given through the medium of stars, pins, etc. If Johnny will come to Sunday School through the attraction of awards, he will also come because of the Church's interest in him and his home.

How many children receiving awards are merely getting them merely because they have active parents who are going to be in Church anyway as a matter of

course, and who are therefore present out of no effort on their own part? How many children come occasionally through real effort and often even sacrifice on their own part? How many children never stand a chance at an award (but often deserve it most!) because parents sleep late, or like the golf course better?

Just how fair, then are awards? How Christian?

Question Box

1. Have you to loan a Christmas pageant using Junior and Senior High School boys and girls with possible choirs of younger children that we might use?

ANSWER: An excellent list of pageants and plays for Christmas time may be had from writing to the Dept. of Christian Education, 28 Havemeyer Place, Greenwich, Conn. There are plays for children and adults together, just the Church School, etc. Some may be obtained free; there is a cost for others. From this same source, a list of the same for Lent and Easter may be obtained.

2. What about awards?

ANSWER: See paragraph elsewhere on this page.

Mars Hill Beachhead

Some 20 Episcopal students at Mars Hill College — a Baptist institution — have organized themselves into a Canterbury Club.

They meet each Sunday, and once a month come into Asheville for services.

Holy Communion is celebrated there every Wednesday at 7:15 a.m. A regular schedule of priests to serve the little group is being arranged.

Among those who have celebrated Communion there are Bishop Henry, and Rev. Melvin Maxey of Trinity, Asheville.

Diocesan Pilgrimage

Thirty-four of the 37 clergymen in the Diocese took part in last month's tour of the Diocese, a tour designed to acquaint them with the whole work of the Church in Western North Carolina. It was the first such pilgrimage in 10 years.

The pilgrims went by bus — most of the way. There were a couple of instances where they had to get out and walk a mile to get to some church or facility but, generally, it was an easy trip.

They spent two of the three nights on the road at Intheoaks, Black Mountain. On the third night, one-third of the group was bedded down in Hickory, one-third in Lenoir and one-third in Morganton.

They were guests at luncheons in the Church of the Messiah, Murphy; Redeemer, Shelby, and St. Mary's in the Hills, Blowing Rock.

With few exceptions, the clergy visited all of the parishes, missions, and schools in the Diocese.

Women Honored

Two former presidents of the Diocesan Woman's Auxiliary have been honored by their respective communities by being named Woman of the Year.

In Shelby, that honor went to Mrs. E. L. Kemper of the Church of the Redeemer, where she is superintendent of Sunday School, sings in the choir, and is devotional chairman of WA.

Her husband, for many years, has served on the Executive Council and is widely known in the Diocese.

In Morganton, Mrs. A. B. Stoney of Grace Church was chosen Morganton's Woman of the Year. The Stoneys, too, have long been active in Diocesan work.

Mrs. Stoney, besides serving as president of WA, has held a number of Diocesan offices and at present is a trustee of St. Mary's School in Raleigh.

Mr. Stoney has been Diocesan Keyman and at present is on the Patterson

School board of trustees. He represented the Diocese of Western North Carolina at the recent General Convention.

P. R. Division . . .

from the Division. For example, each diocese received full texts of each resolution to be brought before the 1958 Convention. A rather unusual communication to these magazines was a recent warning concerning a man wanted for posing as a clergyman and writing bad checks.

As a service to the church press, detailed material is sent to them on the vital statistics of the Church, such as deaths, appointments, Every Member Canvass details, special efforts of various kinds, etc.

The Division publishes a round-up of significant actions of each National Council meeting. On some occasions, also, it invites representatives from the secular press to observe and report these meetings.

On a smaller but no less important scale, the Division answers frequent questions of students, housewives, professors, and assorted individuals.

Photography is another area of service to the Church. The Division makes photographs and topics available to diocesan publications and to other news agencies. And everyone is familiar with the Annual Photo Contest, which gives churchmen a chance to compete in dramatizing their church's work on film. Another service in the realm of photography is the filmstrip, *Let Your Light So Shine*, which explains in brief, easy steps how to achieve better relations between the parish and the local press.

One major service to the Church is a gold mine in the guise of a file of up to date biographical information and thousands of photographs on all bishops, national council members and staff, speakers, and active lay people. The file is made available to a wide cross section of persons and organizations.

Confirmations

September, 1958

- 14—St. Paul's, Wilkesboro: Edwin Howe Jackson.
- 18—Calvary, Fletcher: Audrey Joyce Noland.
- 21—St. Agnes', Franklin: Sarah Letitia Price, Gregory William Leonard, Marcia Kay Olson, James Robert Hubbs, Emily Jo-Anne S. Hubbs, John E. Cutshall.
St. Cyprian's, Franklin: Addie Marie McDonnald, James Lewis Stewart, Charles Edward Stewart, Bobbie Watenman Bryson, Walter Burton Bryson.
- 23—Trinity, Asheville: Thomas Joseph Ford.
- 28—St. John's, High Shoals: Edison Hughes McFadden, Lizzie Mae McFadden.
- 25—St. Matthias', Asheville: Robert Findley, Junius Haynes, Janet Hudson.

October, 1958

- 19—Church of the Redeemer, Shelby: Carl Allen Pruett, Corinne Thomas Cassedy, William Potter Gheen, Jr., Daniel Hugh Wall IV, Carl Franklin Watson, Richard Fitzgerald Tigner, Rowell Connor Cloninger, Jr., Frank Hart Chamberlain III.
- 26—Church of the Holy Comforter, Andrews: Gerald Stanley Almond.
St. Barnabas' Church, Murphy: Mary Elizabeth Austin.
Church of the Good Shepherd: Rebecca Louise Ledford, Herman Monroe Wilson.
Church of the Messiah, Murphy: Ressie Allen, Frankie Beall.

November, 1958

- 2—Calvary, Fletcher: Evelyn June Aiken, William Adam Bruning, Walter Brittain Cochrane, Sally Darlene Cochrane, Donnie Craig Cochrane, Ronnie Albert Cochrane, Hillis Melton Cunliffe, Barbara Jean Jackson, Sarah Catherine Henderson, Martha Lynne Livingston, Nancy Elizabeth Matthew, Sandra Lee Morgan, Robert Knight Morgan, Jr., Harry Johnson Morgan, Wallace David Nesbitt, Nolan Rudolph Parcell, Margaret Sharon Parcell, Waldron Baird Rogers, Joyce Jean Rogers, T. Furman Stokes, Johnsie Elizabeth Stokes, Ronald Herman Thompson, Edward Taylor Werden.
- 9—St. James', Lenoir: Mary Rachel Bell (Mrs. William F.); Helen Piercy Hamby (Mrs. Ed. H.); Rebecca Lee Hamby, Edward Alan Hamby, Herbert Bryant Taylor, Cynthia Lee Tolbert, William Edward Woolton.
- 12—St. Mary's, Asheville: Margaret H. Bunnelle (Mrs. Robert); Robert Bunnelle.

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The Bishop's Calendar

December, 1958

- 1— 6:30 PM—All Souls' Parish, Biltmore. Address to Laymen on the Lambeth Conference.
- 2—10:30 AM—Intheoaks, Black Mountain. Christian Education Dept. meeting.
- 7:30 PM—Laymen's Bible Class, Trinity Church, Asheville.
- 3— 8:00 PM—Grace Church, Asheville. Address on Lambeth Conference.
- 6—10:00 AM—Laymen's Executive Committee, in Bishop's Office.
- 7— 8:30 AM—Church of the Redeemer, Asheville.
- 11:00 AM—St. Mary's, Asheville.
- 7:30 PM—All Souls', Biltmore.
- 14—11:00 AM—Grace Church, Waynesville.
- 4:00 PM—St. John's Church, Cartoogechaye.
- 16— 7:30 PM—Laymen's Bible Class, Trinity Church, Asheville.
- 21—11:00 AM—Church of the Transfiguration, Bat Cave.
- 4:15 PM—Highland Hospital.
- 7:30 PM—St. George's, West Asheville.
- 27—10:00 AM—Meeting of postulants, candidates, and deacons, in the Bishop's Office. All-day meeting.
- 28— 9:00 AM—Trinity Church, Kings' Mountain.
- 11:00 AM—St. Andrew's, Bessemer City.
- 7:30 PM—St. John's, High Shoals.

January, 1959

- 4—11:00 AM—Church of the Epiphany, Newton.
- 6— 7:30 PM—Laymen's Bible Class, Trinity, Asheville.
- 7—12:00 M—Patterson School Board meeting.
- 8—10:30 AM—Executive Council, Intheoaks, Black Mountain.
- 11— 6:00 PM—St. Luke's, Boone.
- 12— 6:00 PM—Church of the Holy Cross, Tryon—Congregational meeting.
- 13— 7:30 PM—Laymen's Bible Class, Trinity, Asheville.
- 14 Washington, D. C.—Installation of Presiding Bishop.
- 15 Virginia Theological Seminary, Alexandria, Va.
- 16-30 Group Life Laboratory, Sycamore, Illinois.

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